

DATE OF ADISANKARA

V.G.RAMACHANDRAN

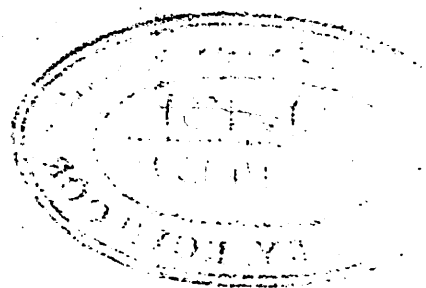


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INTERNATIONAL SOCIETY FOR THE
INVESTIGATION OF ANCIENT CIVILIZATION

GENERAL EDITOR
N.MAHALINGAM



DATE OF ADI SANKARA

21-4

By

V. G. RAMACHANDRAN

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THE GOLDEN STAIRS

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts-these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom".

H. P. BLAVATSKY

*He Prayeth best, who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all*

—Samuel Taylor Coleridge

**"So many gods, so many creeds
So many paths that wind and wind
When just the art of being kind
Is all this Bad World needs."**

—Ella Wheeler Wilcox

PREFACE

This book on the "*Date of Adi Sankara*", written by the late V. G. Ramachandran, is a product of many years of study and research. Unfortunately, he is not alive to-day to see through this publication. Had he been alive he would have been delighted to see the same in print.

V. G. Ramachandran, did valuable work on Indology in his capacity as the Vice-President of the Society. In writing this book he had referred to earlier books on the subject, particularly, those of T. S. Narayanasastri, Prof. K. S. Srinivasaraghavan, Kota Venkatachalam and others.

He had also personally written letters to the scholars of various Mutts and obtained useful information.

I hope this book will help scholars to think more on the subject and enable them to rewrite Indian History as per the astronomical data available at Present.

Sakthi Nilayam,
137, St. Mary's Road,
Madras-600 018.

Dr. N. MAHALINGAM

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The Real Date of Adi Sankara

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"Two Stars keep not their motion in one Sphere"

—Shakespeare.

Introduction

The International society for the Investigation of Ancient Civilisations (registered in USA headed by the International Chief Director Dr. R. P. Anjard) through its Indian Chapter under the distinguished Chairmanship of Dr. N. Mahalingam, (Industrialist and Indologist of Tamil Nadu) had hitherto hosted two Seminars in Madras (16-2-79 to 18-2-79) on "Astronomy as Aid to History" "The Date of Mahabharatha war" and on "The Real Date of Ashoka" (21st and 22nd February 1981). The participants included Professors of History, Indologists and other Scholars. The consensus was for approving Astronomy as a clear aid to History. The Seminars resolved that the date of Mahabharatha war was 3067 B.C. and the Date of Ashoka as 1472 B.C.

The real corner stones of Ancient Indian Chronology are the aforesaid two dates. Flowing from these, arise the real dates of Buddha and Adi Sankaracharya, not to further mention the Vikramaditya era of 57 B.C. and the Salivahana Era of 78 A.D. Our Society's endeavour has been to do the necessary research on national lines vis-a-vis the History of Ancient India from the date of Emperor Vaivasvatha Manu (8576 B.C.) to Salivahana (78 A.D.) since the Epics Mahabharatha and Ramayana (4400 B.C.) are dubbed as myths and that Vikrama Salivahana eras are totally untrue by not only our erstwhile British rulers and their biased Indological scholars, but also by the History Faculties of the Universities in India, the latter accepting without any real investigation as to the basis of the westerner's dicta vis-a-vis Indian Chronology. According to the Westerners, the real history of India started only from the Date of Alexander's invasion of India in 326 B.C. Prior to that, it was a blank, the Epics and Puranas being mythological and not historical. They, however, admitted that there was once a Vedic

Age which was after the so-called Aryan Invasion into India in 1500 B.C. Though the two races theory of Arya-Dravida has been blown up by Max Muller himself in 1884 AD, our history books yet retain the advent of Aryas (in 1500 B.C.) and that of Dravidians (in 2500 B.C.) from the Middle East and Central Asia as if they are historical facts-Vide our publication "Mythology to History through Astronomy" (our 1st 1979 Seminar publication). The views of Sir William Jones, A.V. Smith etc. in these regards, yet hold the field in our faculties. The westerner's view of India, as an uncivilised country, prior to the Aryan advent in 1500 B.C., yet persists though we have the accepted tangible evidence of the Indus Valley Civilisation which throws a flood of light on the progress Indians made in diverse fields even as early as in 6000 B.C. to 3500 B.C.-the date of the destruction of the Indus Valley cities of Harappa and Mohanjadaro.

We have clear astronomical data in the Rg Veda which date the collation of the Four Vedas as in 6000 B.C. (Vide B. G. Tilak's Arctic Home of the Vedas). Sri Abinash Chandra Das in his *Rg. Vedic India* points out that the date in some of the hymns show more ancient period as 15,000 B.C. and 25,000 B.C. the hymns being drawn by our Ancient sages from time to time based upon puranic astronomical data. In the Rg Veda we have hymns dealing with state craft, war of the ten Kings, Velocity of light, cosmogony, astronomy, science of the stars etc. etc. A study of the Indus Valley Civilisation also speaks of city-states, commerce, marine trade etc. All these indicate that the civilisation of India extended even farther than 9000 B.C. Geologically, the last Ice Age was in 11,000 B.C. thus proving the heralding of the seventh Manvanthra, with the development of a monarchic rule, the first being Emperor Vaivasvatha Manu (8576 BC) who it was that gave the revised calendar of the world, with the commencement of the Saptha Rishi Era. That these are not fables, but historical facts have been established in our two prior Seminars. Even the Westerners admit that the Kali Era began in 3101 B.C. Archaeological excavations along river beds in Hastinapura and Kurukshetra areas have shown by even the meagre Carbon 14 test that the Mahabharatha war occurred in 1400 B.C. But as these tests were carried on the river banks where the carbon-di-oxide intake is only about 40%, the astronomical test is surer and that affords a date for the Mahabharatha war as 3067 B.C. That the ancient

heritage of Bharat goes beyond 6000 B.C. is demonstrably shown by the recent carbon 14 test carried by Dr. Jarridge and his colleague geologist in the Baluchistan Bolan River bed where they discovered the Indus Valley extension (vide 1980 Scientific American Journal October issue). The test gave a period of 6000 B.C. and this indicated the high civilisation of our ancestors even in those days with expertise in fine rice cultivation, painted pots, arts and crafts. This, coupled with the astronomical fixation of Saptha Rishi Era of 8576 B.C., confirms that our heritage was the most ancient in the world. The West saw the dawn of civilisation only in or about 1000 B.C. This clearly shows that the attempt of Westerners to measure India's heritage with the aid of Greek synchronisms and dates only reveals their ignorance.

—O—

CHAPTER II

Astronomy as Aid to History

"It is the stars, The Stars above us govern our conditions."

...Shakespeare.

Ancient corner stones of Indian Chronology can best be fixed on the reliable Astronomical data available in the Epics. The margin of error is very low therein compared to the Carbon 14 Test results, in archaeologically excavated areas. These tests are mostly carried on river beds where adjacently were situated the ancient epic centres of historical significance. In the river bed area, the carbon-di-oxide intake by the trees (fossilised) is only 40% as compared to other areas. Thus, by this test, at Hastinapura, Mr. Lal, the archaeologist, fixed the date of Mahabharatha War as in 1400 B. C. or so.

The above is only about 40% of the truth. By astronomical data the War was found to have taken place in 3067 B. C. which accords nearly with the traditional and literary evidence (3138 B.C.) We have also adequate supporting corroborative epigraphic evidence for this as discussed infra.

In order to measure Chronology by the carbon 14 test or to base it all on the alleged Greek contemporary history (we may euphemistically call it the Alexander Scale) is all very wrong. This has been made clear by the evidence of the Indus Valley Civilisation in the Harappa-Mohenjadaro regions, which, even by the carbon 14 test gave dates ranging from 3500 to 4500 B. C. This Indus Valley Civilisation spread to the South upto Narmada river and in the West even upto Baluchistan on the Bolan River bed.

Mr. Jarridge, a French Geologist with his team, who carried out the Bolan river bed excavation, states in his report of 1980 that they date upto 6000 B. C. by the Carbon 14 Test. (Vide 'Scientific American' journal of September - October 1980). When such an antiquity has been established (i.e., more than 8000 years

from now) for India's Ancient Civilisation, the aforesaid epic data (astronomical and literary and traditional) should be deemed as clearly expounding the truth. The so-called Greek Alexander scale or the Carbon 14 Tests cannot be used to measure the gigantic chronology of 10,000 years and worse still to be relied upon by our historians. We mention the Greek as of a puny scale as the Greeks themselves do not claim any heritage or history beyond 1000 B. C. The first Greek City-State was established in 1000 B. C.

The Seminars of the International Society for the Investigation of Ancient Civilisations established two important pivotal dates regarding the Chronology of Ancient History and they are: (1) "The Date of Mahabharatha War" (3067 B. C.) and (2) "The Date of Ashoka" (1472 B. C.)

The Western Historians headed by Sir William Jones and V. A. Smith have all along treated the Mahabharatha as a myth as that handicapped them in fixing a recent Chronology of India commencing from 326 B. C. the date of the invasion of Alexander the Great with a view to uphold the so-called more ancient civilisation and supremacy of West over India. Probably they feel that if Mahabharatha War is accepted as true, then, the ancient heritage of India will have to be pushed back to the third or fourth millennium B. C. and that will tantamount to belittling the so-called world Chronology based on the Biblical tradition of the origin of creation in or about 4500 B. C. It must be borne in mind that our Indian Chronology which soars upto 8576 B. C. is well-established and history has to be corrected accordingly.

According to Jones the earliest civilisation of the world was Sumeria (3000 B. C.). The Greek city-states that came into vogue in or about 1000 B. C. gave them the base for writing world history treating Greek History as a reliable reference. Perhaps this factor inspired Sir William Jones to demote the date of Ashoka to one of 268 B. C. to be in line with Alexander's invasion of India. He completely ignored the authenticity of the Epics and Puranas. In line with Ashoka, the dates of Buddha and Sankara were demoted from 1887 B. C. and 509 B. C. to 5th century B. C. and 788 A. D. respectively.

The indigenous references in the Epics, and puranas which give the detailed Chronology of the Kings of the several dynasties, are based on astronomical recordings about the relevant historical events. In this regard of Astronomical knowledge it is necessary to have some insight into astronomy as aid to history.

In this 7th Manvanthra, our ancient progenitor was Emperor Vivasvatha Manu whose date was 8576 B.C. This is borne out by Astronomical data. It was this Manu who propounded the first calendar of the world of the Saptha Rishi era. The fixation of dates as per astronomical data is simple enough. In 1979, we note that Saptha Rishi (Ursa Major, the seven stars) is in Hastha Nakshatra with a backward movement. It is (in 1979) in the 25th Nakshatra from Maga Nakshatra (the star of the commencement of the S.R. era) and is further in the 55th year as per the following calculation.

There are 27 stars in the zodiac. Ursa Major takes 100 years to traverse one star. The stars are constant. So, one full revolution of Saptha Rishi over the 27 stars take 2700 years. We have had till now three full revolutions so far from Manu's time. $2700 \times 3 = 8100$ if we add to this 24 (24 stars traversed so far) $\times 100 = 2400$ years we get 10500 years. Manu's date is fixed by the position of Saptha Rishi in his days calculated backwards from the acknowledged Kali Yuga date 3101 B.C. If we add 1979 to 8576 B.C. we get 10555 years which will figure out as the period now in Kali from Vaivasvatha Manu's coronation date (8576 B.C.) There is, however a procession in the movement of equinoxes at the rate of 72-75 years per degree. This difficulty has been got over by the periodical revision thereof by celebrated astronomers as Visvamitra in 7000 B.C., Parasara in 4100 B.C. Veda Vyasa in 3100 B.C., Vridha Garga, in 1400 B.C. and lastly also in *Surya Siddhantha* in 300 A. D.

— 0 —

Epigraphic Corroboration

*"Knowledge is of two kinds
We know a subject ourselves,
or we know where we can find
the information upon it"*

—Samuel Johnson

Modern historians generally call for epigraphic evidence to substantiate the date of Mahabharatha war. We are also in a position to give such corroborative evidence regarding the date of Mahabharatha war. In fact there are certain indisputable and clear corroborative Epigraphic evidences. They are:

1. **The Gift Deed of Emperor Janamejaya:** (great grand son of Arjuna) of 3012 B.C. Vide Indian Antiquary (pp. 333-34) cited in pages 13 to 15 (in Sanskrit Script) of Pandit Kota Venkatachalam's *Chronology of Ancient India*. The gift is inscribed in a copper plate giving lands for the worship of Sri Sita and Sri Rama on the banks of the Tungabadra River. It is dated 89th year of Jaya Bhyardaya Yudhistira Saka i.e., Kali 89 i.e., 3012 B.C. The year Plavanga in the inscription tallies with the 89th year of Kali. A similar gift of same date is also in another copper plate to Sri Goswamy Ananda Linga Jangama of USM Mutt for the worship of God Kedarnath in Kedara Kshetra situated in North Himalayas.

2. **The Aihole Inscription of Pulikesi II:** (Vide Epigraphic Indica VI pp. 11, 12 cited A. N. Chandra's "The Date of Kurukshetra War"). The inscription is dated 556 Saka ie. 634 A.D. and mentions that it is 3735 years after the Mahabharatha War.

3. **The Hissa Borala Inscription of Devasena :** (Vide "Age of Mahabharatha war" by G. C. Agarwalla p. 54 per Acharya Udayavir Sastri) It is of 5th century AD and refers to the year 380 when Saptha Rishi was in Uttara and had traversed one-sixth portion. It

may be noted that in Yudhistira's time (3137 B.C.) Saptha Rishi was in Magha. As per the Astronomical Yardstick, the Yudhistira Era could only be from 3100 B.C.

4. **The Nidhanpur Inscription:** (Vide G. C. Agarwalla's Book on Age of Mahabharatha War p. 182) of 580 AD by Bhaskara Varma. He refers to his forbear Baghdatta (King of Assam) who was killed in the Mahabharatha War and gives his date of death as 3700 years priorly 3700-590 = B.C. (Date of Mahabharatha war)

5. **The Jaswalmir Inscription:** In a Rajasthan Temple (Vide A. N. Chandra 'The Date of Kurukshetra War' pp. 94-95). The Inscription states that the Temple was consecrated in the year ending 4898 after the accession of Yudhistira to the Hastinapur throne and after the King Vikrama's Era of 1858 and after elapse of the year 1719 of Salivahana Saka at the end of Uttarayana. The said Sahabda started in 78 AD. Thus, the inscription was fixed as in 1706 AD. This denotes Yudhistira's Era Saka started in the year 3102 B.C. i.e., at the beginning of the Kali Era. This also proves the Vikrama (57 B.C.) and Salivahana (78 AD) Eras.

6. The reliable record of Abdul Fazal in Ain-i-Akbari (Vide G.C. Agarwalla op. Cit. p. 182) where the reference states 'till today the 40th year of Din-i-Ilahi 4696 years have elapsed from the date of Yudhistira's accession'.

7. In a Siva Temple, in a place called Iballi, in Dharwar, the battle of Kurukshetra is distinctly mentioned. This inscription says it was made 3730 years after the great battle and inscribed herein in 506th Sakabda i.e., 584 AD (Vide journal of the Asiatic Society of Bengal Vol. IV pp. 336 and 377; Vol. V. p. 725; VI p. 88. Journal A.S. New Series 1856 Vol. 1 part 2 p. 273. See also Journal of the Bombay Branch Royal Asiatic Society Vol. IX p. 315 all cited in "Krishna and his teachings by Dharendra Nath pal. 1923 4th Edition p. XXXIV).

8. Temples exist as God's abode. But, when a temple is erected, deifying a hero or a heroine eg. Kannaki, it indicates that Kannaki was a historical (Tamil Sangam) figure. So, is the small temple of Kunthi Devi (mother of Pandavas) the only

one in whole of India situated in Indraprastha, New Delhi. Droupadi's (wife of Pandavas) temples all over India betoken the truth of Mahabharatha as historical.

9. Real Gupta period inscriptions which relate to the proof of Mahabharatha War are unfortunately ignored by Western scholars and their Indian followers (Professors of History) though Mr. Fleet had referred to them. Pandit Kota Venkatachalam, details them somewhat in his "Chronology of Ancient Hindu History", Part II p. 54 :

"There are several other inscriptions (apart from these) :

1. Janamejaya Copper Plate;
2. Aihole inscriptions which reckon time from the Mahabharatha War;
3. Grants in the Gupta Era (Vide Fleet C II no. 120, 124, 129 134, 139.)
4. Buchanan mentions an inscription in the temple of Medukswara at Banavasi, North Canara dated the 168th year of Yudhistira era (which commenced in the year of the Bharata War) ie. $3138 - 168 = 2970$ B.C.

Other inscriptions at Belgaum in Mysore are dated in the region of Yudhistira (Vide *Journey through Mysore, Canara, and Malabar*) —By Dr. Fleet Vol. III pp. 231—411.

10. As stated already the Carbon 14 Test gives only 40% result. Consequently, Lal's Date for Mahabharatha War in the region of 1400 B.C. is erroneous. Clearly the astronomical findings are more near to the traditional date of Mahabharatha War 3137 B.C. Thus, A. N. Chandra, in his book "The Date of Kurukshetra War" (on p. 95) catalogues the traditional and other dates thus :

	M. B. War Date	Astronomical Findings
i. Traditional Date	3137 B.C.	
ii. Aryabhatta (a)	3114 B.C.	
iii. „ (b)	3101 B.C.	
Vridha Garga	3137 B.C.	
iv. Saptha Rishi tradition	2434 B.C.	
v. Tradition of Krishna's Birth	3155 B.C.	(Per Prof. K. Srinivasa Raghavan's Astronomical Date 3112 BC)
vi. Kalhana Mishra's Tradition	2448 B.C.	
vii. Bhaskara Tradition	3137 B.C.	
viii. Aihole Inscription	3101 B.C.	(Epigraphic)
ix. Prof. Tytler According to Kali as 3101 BC		
x. Jaswalmir Temple Inscription	3137 B.C.	
xi. Brahmasphuta Siddhanta	3137 B.C.	
xii. Jyotis Markanda	3137 B.C.	
xiii. A. N. Chandra	3137 B.C.	(Per Prof. K. Srinivasa Raghavan. on Astronomical Date on M.B. War in 3067 B.C.)
xiv. Vide Indian Chronology by Sengupta (atp. 14, 24)		Per Sengupta 2450BC (Astronomical)
xv. Dr. D. S. Triveda (Indian Chronology) Bhavan's Publication	3137 B.C.	

With so many citations to prove that Mahabharatha War was in the early part of the 4th millennium according to traditional epigraphic and astronomical data, is it fair to history to demote Mahabharatha War date to about 1500 B.C.? It looks as though Prof. K. Srinivasa Raghavan's Astronomical fixation 3067 B.C. is nearer the truth and Mr. Sengupta's calculation is far away from the correct date.

So, with all these corroborative evidences, is not a case made out for historians to hold that the Mahabharatha War is a true event that happened in the 3067 B.C.? The scientific date of 3067 is nearer the traditional date of 3137 B.C. Epigraphic evidence of Aihole and Jaswalmir Inscription are usefully corroborative. Is it not necessary to put the record straight in as much as Sir William Jones and Max Muller have ignored the Epics as myths in order to bring down Indian Chronology to dates after 1500 B.C. (the date of the alleged invasion of Aryans) so as to accord with their Biblical Chronology and Grecian Table of Kings? Is it not true that in this process the dates of the Rg Veda, the Buddha, the Sankara and Ashoka got clearly demoted? What is more, are we sure that the westerners have not purposely ignored the well-known Vikramaditya and Salivahana Eras as imaginary?

—O—

Puranic Chronology

*"Of the Vedas I am the Sama Veda; I am
Vasava of the shining ones; and the senses
I am the mind; I am of living beings the intelligence"*

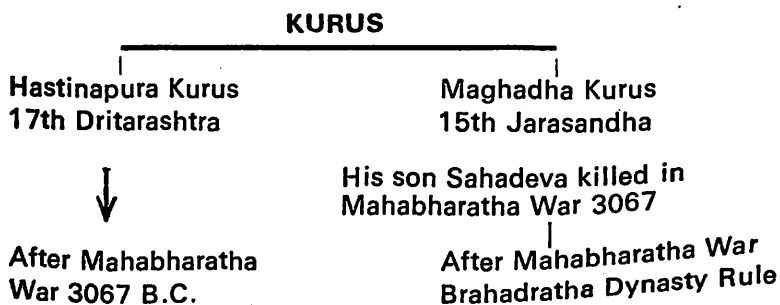
Chapter X-22—Bhagavad Gita.

Under these circumstances it becomes relevant to cite the Puranic Chronology studied and collected by Prof. K. Srinivasa Raghavan who has thoroughly analysed the Chronology as set out in the Puranas (the Vishnu, Vayu, Baghavata, Bavishya, Brahmanda etc.) and deduced the following table which in our opinion is very reliable.

Prof. K. Srinivasa Raghavan fixes the Nanda Dynasty rule as from 1563—1463 B.C. From 3067 B.C. (Mahabharatha War date) to 1563, it is 1504 years.

This 1504 years dicta (the time that elapsed from Mahabharatha War to Nanda) fixed Mahabharatha War in 3067 B.C.

A summary of his chart is given hereunder :



Hastinapura Dyhasty

1. Yudhistira
2. Parikshit-Contemporary of
3. Janamejaya
(1504 years 3067-1563 B.C.)
4. 4 to 29 Kshemaka Rule

Kosala Dynasty

30 Kings
23rd Suddodhana Buddha
1880 B.C.

The Brahadratha Dynasty

1. Somadhi to
2. Repunjaya
(1006 years : 3067-2061
B. C.)

Pradyota Dynasty

Pradyota to
Nandivardana
(138 years 2061-1923 B.C.)

Sisunaga Dynasty

Sisunaga to
(10) Maha Nandan (360) years
1923 to 1623 B.C.

Nanda Dynasty

Mahapadma to
Sumalya and 7 others (100
years 1563-1463 B.C.)

Mourya Dynasty

1. Chandra Gupta
2. Bindusara
3. Ashoka to Brihadratha
(316 years
1463-1147 B.C.)

Sunga Dynasty

10 Kings 300 years 1147-847 B.C.

Kanwa Dynasty

4 Kings 847-787 B.C.

Andhra Dynasty 787- 331 B.C.

Andhra Britya Gupta

Chandra Gupta I
Samudra Gupta I
7 Kings 331-86 B.C.

Andhra Dynasty was followed by a period of anarchy when India was invaded by foreigners from the West. These foreign invaders were mentioned as Sakas by the Puranas which term included the invaders of Yavana, Pahlava (Parthian) and Kushan origin also.

It was Chandra Gupta of the Imperial Gupta Dynasty who succeeded in establishing his vast empire after ousting the foreign rulers from India, who met Alexander at Taxila in 326 B.C. and had ascended the throne of Pataliputra in 323 B.C. It is this Chandra Gupta of Gupta Dynasty who is mentioned by the name of Sandra Cottus by the Greek writers. If we allot 300 years to the disturbed and fragmentary rule of foreigners (Yavanas, Sakas, etc) and accept 323 B.C. to be the year of accession of Chandra Gupta of the Gupta Dynasty the time for the end of the Andhra Dynasty can be safely placed in the year 623 B.C. Add 2522 to this and the time of Jarasandha (contemporary of Krishna and the Pandavas) is automatically determined around 3145 B.C. As the battle of Kurukshetra took place some years after the end of Jarasandha, the age of Mahabharatha War can thus be fixed as in or about 3100 B.C. which is in accordance with traditional belief of Indian Astronomers and Orthodox historians.

—O—

CHAPTER V

Kali Yuga Raja Vrittanta

*"Constancy is the Wisdom of the Self,
Understanding of the object of essential wisdom,
That is declared to be the wisdom; all
against it is ignorance"*

— Chapter XIII Verse-12
Bhagavad Gita.

In this chapter we shall examine three important sources of Hindu Chronology which provide us with an adequate base for our arguments in favour of a revision of the Date of Sankara. They are:

1. Kali Yuga Raja Vrittanta
2. A Table of Eleven Eras
3. Foreign tributes to Indian Astronomy.

Let us examine these one by one.

14th Verse

By the time of the beginning of the rule of the Andhras (Royal Dynasty of Maghadha) the Great Bear will reach the 24th star century from Magha and remain therein for a hundred years.

In the time of Yudhistira, the Great Bear was in Magha for a hundred years; by the time of (Mahapadma) Nanda it should be in Sravana.

Explanation

Sravana is the 15th Star in the reverse direction (the direction of the retrograde movement of the Great Bear) from Magha. So the interval between the times of Yudhistira and Nanda (Mahapadma) is 1500 years. This is the period specified in all the Puranas.

15th Verse

This statement is also found in all the Puranas and there is nothing in this verse which can be attributed to any conjectures or inference on the part of the author.

16th Verse

Meaning: Those who know. (authoritative elders) say the interval between the coronation of (Mahapadma) Nanda to the commencement of the Andhra Empire (Imperial Dynasty) of Maghada is 800 years.

A Table of eleven Eras

(Vivasvatha Manu is dated 8576 BC as per Prof K. Srinivasa Raghavan)

Sri Kota Venkatachalam (Op. Cit. 4-5 Indian Eras) tabulates the Indian Eras thus:

1. Yudhistira Saka began	Before Kali 36	ie. 3138 BC
2. Kali Era began with Krishna's demise	36 years after M.B. War	ie. 3102 BC
3. Jaybhudaya Yudhistira Saka	1 Kali	ie. 3101 BC
4. Yudhistira Kala Saka or Loka Kala, or Laukika Abda or Sapta Rishi Saka	26 Kali	ie. 3076 BC
5. Malava Gana Saka	2377 Kali	725 BC
6. Cyrus Saka or Sakaurpa Kala	2522 Kali	550 BC
7. Sri Harsha Saka	2645 Kali	457 BC
8. Sri Gupta Saka	2775 Kali	327 BC
9. Vikrama Saka	3044 Kali	57 BC
10. Salivahana Saka	3179 Kali	78 AD
11. Christian Era	3102 Kali	1 AD

In Alberuni's "India" translated by Dr. E. C. Sancha, Vol. II. Ch. 49. pp. 4, 5, 7 cited in vide Kota Venkatachalam's "Chronology of Nepal History" (p. 35) the following reckoning is also given.

1. Sri Harsha Era (Harsha 1488-1031) = 457 BC
2. Vikrama Era (Vikrama 1088-1031) = 57 BC
3. Salivahana Era (Salivahana 953-1031) = 78 AD
4. Kali Era (4132-1031) = 3101 BC

3. Foreign Tribute to Hindu Astronomy

Lest our History Faculties, revere only the European's History of India, and decry the Hindu Astronomy, as propounded in Vedanga Jyotisha, we are tempted to cite some foreigner's tributes to the Indian system of astronomy. (Vide Kota Venkatachalam "The Plot in Indian Chronology" pp 52-54).

(a) In Mill's History of India (Vol. II p. 107), it is stated "The originality of Hindu Astronomy is at once established, but it is also proved by intrinsic evidence and although there are some remarkable coincidences between the Hindu and other systems their methods are their own".

(b) The famous French Astronomer Prof. Bailey wrote "The Hindu systems of Astronomy are by far the oldest and from them the Egyptians, Greeks, Romans and even the Jews derived their knowledge".

(c) Count Bijornstierna in his memorable work on "The Theogony of the Hindus" observes (at P.33).

"Parashar had read in the divine book of the heavenly firmament long before the Chaldeans, the Arabs and the Greeks".

The divine book is the Rg Veda and Sage Parashar is the fifth in the Guru Parambara (6000 B.C.). Thus in the Guru stotra of the Hindus we have :

Narayanam Padmabhuvam Vasishtam
Sakthim sa Thatputra Parasaramsa
Vyasam Sukum, Govindaptham Mahantham
Govinda Yogendram Athasya Sishyam
Sri Sankaracharyam Athasya padmapadam
Sa Hasthakamalakam Sa Sishyam
Tam Thotakam, Varthikaram Anyan
Asmath Gurun Santhatham Anathosmi

The Plot in Indian Chronology

*"Demonical men know neither right
energy nor right abstinence; nor purity;
nor even propriety, nor truth is in them"*

— Chapter XVI-7 – Bhagavad Gita.

It is not as if Sir William Jones had no knowledge of the authenticity of puranic Chronology. In fact, he had written a monumental treatise of 13 volumes captioned the "Works of Sir William Jones" (cited by Sri Kota Venkatachalam in his "The Plot in Indian Chronology" pp. 13 to 19). On Jones's treatise in chapter on "The Chronology of the Hindus" (p. 35) he states:

"And for these generations (Barhadrathas) the Hindus allot a period of one thousand years. They reckon exactly the same number (1000 years) of years for twenty generations of Jarasandha, whose son Sahadeva was contemporary with Yudhistira, and founded a new dynasty of princess in Maghadha or Bihar". Then, there is a list of 20 Maghadha Kings from Sahadeva, son of Jarasandha, to Satyajit whose son Puranjaya is killed by his Minister Sunga who placed his son Pradyota on the throne. Then, the Pradyota dynasty starts in 2100 B.C.; then, the Sisunaga dynasty from 1962 B.C. followed by the Nanda Dynasty from 1602. Then, comes, the Mauryas from 1502 B.C., the Sunga Dynasty from Pushyamitra 1365 B.C. to Kshema Bhumi 1253 B.C.; then, the Kanwa Dynasty from 1253 to 908 B.C., followed by the Andhra Dynasty from 908 B.C. to 452 B.C. the last King being Chandrabija". In this narration, Jones fixed the Sisunaga Dynasty from Sisunaga to Mahapadma Nanda (ten reigns - 360 years) from 1962-1602 B.C. and mentions the 5th and

1 Edition 1807. Vol I, 1788. Vol. IV, 1807, printed for John Stock Dale Piccadilly and John Walker Paternaster Row.

6th Kings as Bimbisara and Ajatasatru. Jones would, however, place Buddha only as of 1027 B.C. This, in itself, is a great thing since our modern historians give it as only in the 5th century B.C. basing it on some Chinese and other documents. (See Plot p. 29).

But Sir William Jones later went back on his own (13 volumes) aforesaid treatise due to the persistent persuasion of Max Muller, the Oxford professor for ICS cadets to serve in India since Max Muller wanted to boost the civilisation of the West as far more ancient than that of India. So, in his scheme of demoting Indian Chronology, he (Max Muller) stated in his "*History of ancient Sanskrit Literature*"¹ referring to his revealing letter to Sir William Jones:

"The name of Chandra Gupta and the resemblance of this name with the name of Sandracottus or Sandra Cryptus, was first I believe pointed out by Sir William Jones; Wilford, Prof. Wilson and Prof. Larsen have afterwards added further evidence in confirmation of Sir William Jones' conjectures, although other scholars, and particularly M. Troyer in his edition of the "*Raja Tarangani*", have raised objection. We² shall see that the evidence in favour of the identity of Chandra Gupta and Sandra Cryptus is such as to admit of no reasonable doubt".

The tell-tale phrase "we shall see" and Max Muller's persuasion of Sir William Jones, to line up with him led to the Greek Synchronism being misapplied and to treat Maurya Chandra Gupta to be the King during Alexander's invasion of India in 326 B.C. Thus, 1200 years of Indian History have been swallowed by Jones - Max Muller axis, Jones completely making a somersault and in effect disowning or dishonouring his own 13 volumes treatise. Max Muller bluntly urged (Vide plot p. 60).

"There is but one means through which the history of India can be connected with Greece³ and its Chronology be reduced to proper limits".

1 Allahabad Edition pp 141-143 & pp 3-8 1859 A.D.

2 'We' means Jones and Max Muller.

3 Why should any attempt be made to connect Greek Chronology with Indian Chronology? The first Greek city - State was formed in 1000 B.C. The Birth of Buddha was in 1887, the Date of Asoka was 1472, the Maurya Dynasty ruled from 1634 B.C.

That "One means" was the abuse of the Greek Synchronism, cited above, and planting the Maurya dynasty of the 15th century B.C. to fit into the Gupta period of 3rd century B.C. All these have been exposed by Indologists of Bharat in several treatises over the last three decades only to be ignored by our University History faculty's research sections; possibly many of these treatises do not even find a place in their library. Research involves search of materials and is it not the duty of Professors of History to search for them, buy them, read them and accept or criticise them?

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CHAPTER VII

1. Date of Sankara

"Histories make men wise"

—Francis Bacon

The date of birth of Sankara (509 B.C.) is important as it has been purposely demoted by westerners to 788 B.C. to suit their general scheme of demoting India's Ancient heritage with a view to highlight the westerners' superiority as ancient civilisations. There is no basis for the 788 B.C. date at all, which really refers to Sri Abinava Sankara (38th Pontiff of Kanchi) and not to Adi Sankara.

According to tradition, Adi Sankara was born in the Kali era 2593, Nandana year, Sunday, the fifth day of the bright fortnight of the Vaisakha month. The nakshatra was punarvasu, the time of birth being Sukla-Panchami. This is authenticated in Sri Citsukha-charya's *Sankara Vijaya* as also in Cidvilasa's *Sankara Vijaya*. In his *Purvasrama* Citsukhacharya, known as Visnu Sarma, was the boyhood companion of Adi Sankara. The latter ordained Sanyasa to him and made him the pontiff of the Pitha at Dwaraka. His account of the biography of his master should be regarded as genuine.

The corroborative evidences for this date (509 B.C.) are to be found in the *Punya-Sloka-Manjari* of *Sadasivabodha*, the *Guru-Ratnamala* of Sadasiva-Brahmendra and the *Susuma* of Atmabodha.

The most authentic evidence is in the *Jina Vijaya*, a treatise which cannot be considered to be favourable to Sankara's siddhanta. The Great Teacher's date as given in this work may therefore be accepted as genuine. While referring to the life of Kumarila Bhatta, a mimamsaka, who was a severe critic of Jainism this work gives his date of birth as 557 B.C. and says that he was forty-eight years older than Sankara. Kumarilla met Sankara in 491 B.C.

The date of Sankara's nirvana is also given in that treatise as 477 B.C. All these dates are given in accordance with the Yudhis-tira era as also Kali Era. These are corroborated in The Indian Antiquary Vol. XIII p. 41.

Furthermore, Dr. T. S. Triveda records in his *Indian Chronology* that King Hala (Andhra Dynasty) had darshan of Adi Sankara in 494 B.C.

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2. The Horoscope of Sankara

The Date of Sankara has been needlessly drawn into controversy. This is partly due to the unwholesome desire of western scholars to demote Indian Chronology so as to line it up and subordinate it to the Chronology of Greece and partly due to the confusion in the history of India written by British historians.

Sankara's Horoscope as given by Citsukhacharya is shown below:

(Sukrah- Venus)	Suryah- sun (Budha)	Rahu	Chandrah- Moon
	Rasi Chakram		Lagna (Guru- Jupiter)
Bhanumah- Mars			
	Ketu	Sani- Saturn	

The Citsukhacharya in his "*Brihat Vijaya*" clearly posits (Vide T.S. Narayana Sastry's *Sankara Vijaya* page 288). The entire slokas of *Brihat Vijaya* which are detailed and discussed in *Ibid* page 271-282.

Note — Constellation: Punarvasu 2nd quarter Rising Sun (Lagna) Kataka (cancer) Time: Just afternoon (Abhijit-Muhurta) Day: Sunday Tithi: Panchami, bright half (Suklapaksha) Month: Visakha Year: Nandana, Kali 2593 (509 B.C.) = Yudhistira Saka 2631.

This is in accordance with what is recorded in the 32nd prakara of Citsukha's *Brihat-Sankara-Vijaya*.

3. Dates of Establishment of Sankara Mutts

Dr. D. S. Triveda¹ outlines the following as drawn from the ancient chronicles of the five mutts :

(a) The Sarada pitha at Dwaraka was established by Sri Brahma Svarupacharya (Visvarupa, the brother of Suresvaracharya) in KS 2611 on Magha-Sukla 490 B.C.

(b) Jyotir-matha at Badrikasrama on the Full Moon of pausa in KS 2616 i.e. 485 B.C. by Anandagiri (Totaka-charya).

(c) Govardhana matha at Jagannatha-puri on Vaisakha Sukla 10 in KS 2617 i.e. 484 B.C. Padmapadacharya (Sanandana).

(d) Sarada Matha Sringeri (Singareni) on Pousa Sukla Full Moon in KS 2618 i.e. 583 B.C. with Hastamalakacharya (Prthvidhara) as the first Acharya.

(e) Kamakoti Pitha at Kanchi on Vaisakha Sukla Full Moon in KS 2620 i.e. 481 B.C. with Sri Sankara Bhagavatpada himself as the first Acharya.

Of all the above mutts, Kanchi has an unbroken line of Pontiffs up to now, the 69th Pontiff being Jagadguru Sri Jayendra Sarasvathi, disciple of the 68th Pontiff, the great Acharya (Peria-
val) Jagadguru Sri Chandrasekharendra Sarasvathi (now in his 88th year). The Kudali Mutt (the other near Sringeri Mutt) has also an unbroken line 68th Pontiff being Sachidananda Sankara Bharati (1937 A.D. continued in 1962)²

1 Indian Chronology (Bhavan's publication) p. 25 f.n. 29

2 Vide Natarajayyar's treatise on the Traditional Age of Sankaracharya etc. (1962) pp. 167-169. This pontiff passed away in 1980. The 69th Pontiff is now in the Gadi.

The Dwaraka Pitha runs upto the 79th Pontiff Sri Abhinava Satchidananda¹ The Govardhana Math Chronicles mention 144 Pontiffs, the last 144th (1962) being Sri Yogesvarananda Tirtha². It may be mentioned that the Kanchi and Dwaraka Maths have only Brahmachari Sanyasins. The Govardhana-Puri Math Swamis could be also sanyasins drawn from Grahasthasrama. That accounts for the short lives of the pontiffs of Puri as sanyasins.

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¹ Ibid Pages 170-172. This Pontiff unfortunately died on 7-4-82 in Lohama Hospital (Vide Hindu of 9-4-82 News item)

² Ibid pages 175-180.

Corroborative Evidences

"Comment is free but facts are sacred"

—Charles Prestwich Scott.

It may be asked whether there are corroborative evidences in support of the date 509 B.C. There are nine evidences in support of this date. These are listed below:

(i) The *Punya-Sloka manjari* of Sadasivabodha gives the date as 509 B.C.

(ii) The *guru Ratna-mala* of Sadasiva Brahmdra gives the same date.

(iii) *Atma-bodha's* commentary on *Guru-Ratnamala* known as *Susuma* confirms the same date.

The relevant verse, a chronogram 2952, when decoded and read in the reverse order gives the date as 2593 after Kali 3102. So $3102 - 2593 = 509$ B.C.

(iv) The *Jina-Vijaya*, as we have already noted, confirms Sankara's date as 509 B.C. When in an hostile Jaina work there is confirmative evidence in regard to the date of Sankara as 509 B.C. it goes without saying that it has a high probative value.

(v) It is pertinent to observe that Sankara Jayanthi, every year, is celebrated on the *Sukla-Panchami* in the month of *Vaisakha*. Sankara's birth star was *Punarvasu*. This star position with *panchami*, we have already indicated occurred only in *Nandana* year (ie 509 B.C.) and not in 608 B.C.¹ or 44 B.C. or 788 A.D. as has been variously mentioned by others.

1 Prof. K. Srinivasa Raghavan states that 100 years must be added to 509 B.C. His basis is *Chit Sukacharya* but the latter as authoritatively stated by Sri. T. S. Narayana Sastry in "*His Age of Sankara*" leads only to 509 B.C. and not 608 B.C. The correct text of *Sukacharya* is quoted in "*Age of Sankara*", aforesaid. Very many corroborative evidences support only 509 B.C.

(vi) Credence must be given to the Brihat-Sankara Vijaya where it is recorded that Sankara was ordained as a Sanyasin by Govinda Bhagavat-pada in the bright half of Panguni 2640 Yudhistira Saka or 499 B.C.¹

Note— Vedic Yudhistira Era is 36 years before Kali ie. 3138 B.C. (3102 + 36). But Jaina Yudhistira Era is different as it is 468 Kali = 2634 B.C.

(vii) The Jina-Vijaya gives the death of Sankara in Jaina Yudhistira years 2634 minus 2157 Yudhistira Era of Hindus = 477 B.C. which is given as the Nirvana date of Adi Sankara.² T.S. Narayana Sastri adds "he died in the precincts of Sri Kamakshi in his 32nd year in 2625 Kali (Raktakshi) = 477 B.C. The idol of Sankara next to Kamakshi Garba Graha is placed over his Samadhi".³

(viii) The Nirvana date 477 B.C. is clearly corroborated in the Punya-Sloka-Manjari of Sadasivabodha where it is recorded as 2625 Kali, Raktakshi year, Vrsabha Month, Sukla Paksha Ekadasi Tithi.⁴

(ix) The Jaina-Vijaya while fixing Kumarilla Bhatta's birth date⁵ as 557 B.C. YE of the Jains 2077 B.C. ie. 2634—2077 = 557 B.C. The relevant Jaina verse mentions that Sankara was born 48 years later. So, 557—48 = 509 B.C. The Jaina verse also says Sankara met Kumarilla in 494 B.C.⁶

1 Vide Kota Venkatachalam's work "Date of Buddha", Malinda etc. p.p. 21-25 See also "Age of Sankara" by T.S. Narayana Sastri p.p. 90-103, for details as to Govinda Baghavat Pada.

2 Cited in Natarajayyar Ibid p. 33.

3 Cited in "Age of Sankara" by T.S. Narayana Sastri, p. 180

4 Vide Kota Venkatachalam's Chronicle of Nepal History p. p. 11-116, where all relevant dates of Sankara's Life are given, cited in Natarajayyar's treatise Ibid p. 38-40 and 151 item 25.

5 Kumarilla Bhatta was vehement critic of Jains. He was a Mimamsaka

6 See Kota Venkatachalam's Buddha, Malinda etc. p. 31-32.

(x) In Nepal History¹ Sankara is mentioned as having visited Nepal during the reign of king Vrsadevavarma (2615 Kali-2554 KS). Sankara's visit to Nepal as per Dr. S. Triveda's 'Indian Chronology': "In Kali 2612=489 B.C.". This date of 489 B.C. is important as it clearly shows that according to Nepal History, Sankara lived in the fifth century B.C.

(xi) The Indian Antiquary Vol. xiii p. 411 (ff) states "The Nepalese Vamsa says, Adi Sankaracharya came from South in Kali 2614=487 B.C."

(xii) The Temple of Sankara in Kashmir is an ostensible evidence for Sankara's life-period being in the 5th century B.C. Kota Venkatachalam² records that the 70th king Gopaditya of Kashmir (417-357 B.C.) built the temple. So Sankara must have lived prior to this (ie. from 509-477 BC)

(xiii) Sankara gave darshan to King Hala of the Andhra Dynasty. King Hala's reign was from 494-489 B.C. as per Kota Venkatachalam in his book on "Buddha, Malinda etc" p. 198 citing Sadasiva Bodha's *Gururathamala* p. 21.

(xiv) The Hultsch Mss States: "After hearing of Sankara's demise in Kanchi in 477 B.C. Prthvidhara hurried to Kanchi⁴. But this Prthvidhara was the first pontiff of the Kudali Math, according to the Hutz Mss No. 1. This proves that the date of Sankara's disappearance was 477 B.C. That the Kudali Math is the original Sringeri Math is also postulated thereby but in fact as discussed later in this treatise the original Math was only Sringeri⁵.

(xv) Natarajayyar's Book (Ibid p. 28) refers to the famous *Tamra-Patranusassana* (Copper Plate inscription) of King Sudhanva addressed to Acharya Sankara himself, dated 2663 of YS=478-477

1 See Kota Venkatachalam's chronicle of Nepal History p.55 cited in Natarajayyar Ibid pp. 34-35

2 See Kota Venkatachalam's "Buddha, Malinda etc," p. 28

3 Ibid p.28

4 See Natarajayyar's Book Ibid p. 76. As discussed below Prithvidhari alias Hasthakamalacharya should have been the Pontiff of Sringeri peetha.

5 See TSN Sastry's Age of Sankara p. 207-208 (very important)

B.C. This reference is reproduced in page 29 of *Vimarsa* a work written by the last Acharya (ie. 78th Pontiff) of Dwaraka Math¹. So if the Dwaraka Acharya's work contains reference to the copper plate inscription that cannot at all be disputed as spurious.

(xvi) In 1962 the Acharya of Govardhana Pitha Sri Yogeswarananda Tirtha has written a thesis on the "Exact date of Sankara" where the date of birth is given as 2631 YS = 509 B.C.

When (a) Dwaraka and Puri Math Chronology agree with that of Kanchi from 509 B.C.—477 B.C. (b) and when Sudhanva's inscription is referred to in the Acharya of Dwaraka's work called *Vimarsa* and the work of Puri Acharya of 1962 on "Exact Date of Sankara" also agree as to the Nirvana date of 477 B.C. in view of all this, dubiously alleging the date of Sankara as 788 A.D. appears absurd.

xvii) The Chingleput Gazetteer of 1879, a Government record, states, "Sankaracharya established a math in Kanchi in 481 B.C."

xviii) The view that the term "Dravida Sisu" in Sankara's *Saundaryalahari* refers to Jnana-Sambandhar is wrong. That Sisu is Sankara himself who sings the praise of his mother Goddess.

It refers to Sankara himself. The term "Dravida" was in vogue even in 5th century B.C. He extolls Devi as his Divine Mother. It is worthy of note that in the *Siva-Rahasya* and *Skandapurana* (*Sahyadri-Skanda*) Sankara is referred to as "Dravida Muni".

It is clear therefore that Sankara was a Dravida, and refers to himself as "Dravida Sisu", protected by the Goddess Tirupura-Sundari. The word "Pancha Dravida" includes Kerala, Tamil Nadu, Andhra, Karnataka and Maharashtra.

xix) Sri S. R. Narayanayyar, Advocate, Coonoor after study of the Sankara literature notes in *Yuva Bharati*, (1978 June issue) that the period of Sankara's life time was only from 507—477 B.C.

¹ See Ibid Appendix A of the Book of Natarajayyar pages 152-154.

The Guruparampara chronicles in the records of the Dwaraka, Badri, Puri maths start as stated *supra*. Sankara himself was the Acharya of the Kanchi Kamakoti Math from 481 B.C. as we had already seen, according to the Government Chingleput Gazetteer of 1879.

We mention all these to indicate that the date of Adi Sankara as given by the four maths ie. 509 B.C. must be treated as correct in as much as it is corroborated by the several evidences mentioned above. There was an Abhinava Sankara (38th Pontiff of Kanchi Math) born in 778 A.D. But this Abhinava-Sankara was not the author of the *Prasthanathraya bhasyas* and numerous other works, of Adi Sankara. Abhinava-Sankara died in Kashmir in 810 A.D. even as the Kanchi math's records show.

The Bengali Encyclopaedia (1892) Vol. III clearly records that Sankara's Mahapithasthana and Samadhi-Stana was in Kanchi. The Western historians adhere to an imaginary date 788 A.D. for the birth of Adi Sankara. They have gone wrong, in our opinion, in regard to many other dates:- for instance Asoka (1472 B.C.) Buddha (1887 BC) etc.

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Internal Evidence

Sri K.G. Natesa Sastri in his illuminating article "Sri Sankaracharya" (in 'Jignasa' journal 1927 Vol I pts 3 & 4), refers to (at pp 3-5) the internal evidence offered by Sankara himself in "*Arambhanadh Karana* (2-1-18) in the *Sankara Bhashya* of *Brahma Sutra* where he discusses the two propositions (1) "only existing things can be defined relatively" (2) "Relative existence cannot be defined between a real and an unreal thing. The second proposition is illustrated by the example of Purnavarma and the son of sterile woman. This *Purnavarma* is a historical personage. Sankara gives the incident of Abisheka or coronation of the King and contrasts it with the phrase "the Vandyaputra" the son of a barren woman. Purnavarma is real while barren woman bearing a son is quite unreal. This establishes that Sankara was a contemporary of King purnavarma, a King of Maghada. This Purnavarma's other known name is King Hala, the 18th King of the Andhra dynasty who had darshan of Adi Sankara in 494 B.C.

That Purnavarma was king of Maghada is made clear from "Travels of Hiuen-is-ing." He says "Some months afterwards the King of Maghada, called Purnavarma (Pi-la-na-fa-mo) the last of the race of Ashok Raja (pt 11 Book VIII p 118) and in another book (pt II book IX pp 174) speaks of a statute of Buddha and "the Pavilion of six stages" formerly made by Purnavarma Raja.

In *Vayupurana*, King Hala's surname is given as Purna, the term "varma" being a suffix to the name usually attached to the Kshatriyas. It also relates that 73 kings reigned from MB War (3138 B.C.) to King Purna, ie., Hala of the Andhra Dynasty. The Astronomical Data in the Puranas disclose 1500 years elapsed from MB War to the beginning of the rule of Nanda. Similarly, from Nanda to the beginning of Andhra dynasty 836 years had elapsed. Hala lived about 2631 years after the MB War till 2656 ie 2593 to 2618 Kali (ie. 508 B.C. to 483 B.C.) Sankara was born in 509 B.C. and was contemporary of King Hala.

K. G. Natesa Sastri after discussing at length the puranic evidence as to King Purnavarma and stressing on the astronomical data in Mahabharatha as furnishing the sheet anchor of Indian Chronology in the occurrence of the Great Mahabharatha War in 3138 B.C. (traditional date) concludes (Ibid p 14-15).

To Sum up:

- (a) From the Bashya (of Sankara) we find that Sankara was a contemporary of King Purnavarma.
- (b) From the Buddhist records we find that this Purnavarma was a King of Magadha.
- (c) From the *Vayupurana* we find the clue that King Hala, in the Magadha list of Kings recorded in the Puranas, was named Purna, which must mean Purnavarma, the term "Varma" being a suffix to the name usually attached to the Kshatrias.
- (d) From the Puranas (Vayu, Matsya, Vishnu and Baghavata) we learn that some 73 Kings must have reigned over Magadha from the Mahabharatha War to King Purna - the Hala of the Andhra Dynasty.
- (e) From a careful reading of the Puranic Chronology we find that:
 - (i) 1500 years must have elapsed from the great fratricidal War (3138 B.C.) to the beginning of Nanda (on astronomical and regnal reckoning).
 - (ii) From the Nandas to the beginning of the Andhras 836 years must similarly have elapsed.
- (f) That this Puranic chronology is fairly corroborated by unassailable astronomical data.

Hence we must accept that 2631 years after the Mahabharatha War, Hala - the Purna ascended the throne of Maghada. That must therefore be the date of birth of Sri Sankara.

Sri Kota Venkatachalam in his "Chronology of Ancient Hindu History" (pt. I pp 178-186) refers to the 32 kings of the dynasty from Simhala Sri Svaatikarna (833 B.C.) to Puloman III (334-327 B.C.) and places King Hala as the 19th King (son of King Arishta Saatakarni as reigning for 5 years according to all the Puranas from 2644-2649 A.Y. or 494-489 B.C. He adds "we learn from Chitsukha's *Brihat Sankara Vijaya* and Sadasivendra's *Jagadguru Ratnamala* that Sri Adi Sankaracharya, the author of the famous Bashyas or the *Prasthan Thaiyi* was a contemporary of the King". King Hala was a literary figure and author of "Saptha - Sataka" or the Seven Centuries written in the Maharashtra dialect. Dr. D. S. Triveda puts Hala's ascension to the throne only in 494 B.C. He had Darshan of Adi Sankara in 494 B.C.

The *Jaina Vijaya* declares "when 15 years had elapsed from his birth in 2608 Kali or 494 B.C. Sankara met Bhattacharya Kumarilla Bhatta for the first and last time," and the same treatise mentions Sankara's Nirvana as in 477 B.C. Chit Sukacharya in his *Brihat Sankara Vijaya* says that Kumarilla Bhatta was older than Sankara by 48 years. As Sankara was born in 509 B.C., Kumarilla was born in $509 + 48 = 557$ B.C. (Vide Kota Venkatachalam's Buddha, Malinda etc pp. 21-22).

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Authentic Date from Prachina Sankara- Vijaya and Jaina Vijaya Chronograms

It is petite to note that from two diverse and antagonistic sources we can deduce the Date of Sankara to be only 509 B.C. Sri Mooka Shankar the 20th Pontiff of Kanchi, a highly evolved spiritual personage and author of *Muka Panchasati* and to whom the authorship of *Prachina Sankara Vijaya* is attributed, has the following sloka in the latter work. This is cited also by Atma Bodha in his *Sususma*¹. The verse transliterated runs thus:

“Thishye praayathan lashevadibaana Netra
Yo nandane Dinmanaavuddaga devabhagji
Radhe dhi therudini Nirgathamastralagne
Pyaahu baan Shivaguru sa Cha Shankarethi”

Decoding the above sloka ‘anal’ = 3; Shevdi = 9; Ban = 5; Netra = 2. Combining these figures we get 3952. This figure must be reversed (as is customary of all Chronograms) Then, we get 2593 ie. 2593 years since the beginning of Kali. All ancient records refer only to Kali era. Kali commenced in 3102 B.C. Hence, the Date of Sankara is 3102—2593=509 BC.

The critic may say that this Chronogram is from Sankara Mutt sources. But what about a hostile Jaina work who were to criticise Mimamsaka and Advaita of the Hindus? The authentic Jaina Vijaya indirectly fixes the Date of Sankara’s birth exactly as 509 B.C.

It summarises the life of Kumarilla Bhatta born in the village of Jaya Mangala, on the banks of the Mahanadi, at the junction of the Andhra country and Utkaladesa. Kumarali was a Telugu by birth, son of Yagneswara and Chandraguna. He was a formidable debator and a staunch upholder of the Vedas, belonging as he did to the Krishna Yajus Sakha.

¹ Vide A. Natarajayyar and S. Lakshmana Sastry’s treatise on the traditional Age of Sri Sankaracharya and the Maths. pp. 27 to 33 for both the chronograms of Sankara Vijaya and Jaina Vijaya.

Then, follows the chronogram of the birth of Kumarila Bhatta.¹

It must be remembered here that the Yudhistira era of the Hindus corresponds to the coronation of Yudhistira 36 Years before Kali ie. 3138 B.C. (3102+36). But the Yudhistira Era of the Jains corresponds to 468 Kali or 2634 B.C.

Now decoding the verse-chronogram, thristi = 7; Baan = 5; Bhumi = 1, Marthya akshow = 2. Which gives the figure 7702. This reversed is 2077 of Jaina Yudhistira Era ie. 2634-2077=557 B.C. as the date of Kumaralla Bhatta. Now we have the clear statement in Chitsukacharya's Brihat Sankara Vijaya that Kumarali Bhatta was older than Sankara by 48 years. Consequently Sankara's Date of Birth is 557-48=509 B.C.

The Jaina Vijaya points to the meeting of Kumarilla with Sankara.

This means that in his fifteenth year Sankara met Kumararilla ie. 494 B.C. (509-15). Jaina Vijaya also fixes Sankara's Nirvana.

Decoding the same Thrishi = 7; Ban = 5; Bhumi = 2; Marthya Akshow = 2 ie. 7512 which reversed is 2157 YE of Jains or 2634-2517=477 B.C. in the cyclic year Rakthakshi.

This date 477 B.C. is fully corroborated in the Punya Sloka Manjari verse.

This verse, posits the date of Sankara's demise as 2625 Kali or 3102-2625=477 B.C. in the year Rakthakshi, Vrsabha Masa, Suklapaksha Ekadasi thithi.

Natarajayyar adds¹ Thus after this amazing confirmation that we receive from Jaina Vijaya, we need not entertain the ghost of a doubt with regard to the date of birth of Sankara. Furthermore, Sri Sankaracharya visited Nepal during the reign of King Vrsadeva-varma who reigned according to Nepalese dynastic history from 2615 Kali to 2554 Kali. This is further confirmation of the Date of Sankara²

¹ Natarajayyar's Book p. 33-34

² See also kota Venkatachalam's Chronology of Nepal History p. 55.

Sri T. S. Narayana Sastry in his *Age of Sankara* states: "Both Jaimini and Badarayana refer to the Yoga aphorisms of Patanjali and they must, therefore, be either his contemporaries, or must have flourished subsequent to his time. But from the manner in which these two sages refer to Patanjali's doctrines and aphorisms, it is clear that they must have lived soon after Patanjali's time. Now from the way in which Patanjali refers to Pushyamitra's horse sacrifice in his great work called the *Vyakarana Mahabhashya*, it is clear that he must have been an eye witness to that solemn sacrifice performed by that great monarch the founder of the Sunga Dynasty who reigned at Magadha between 1219 and 1159 B.C. (Vide appendix 1, p.p. 69-71). It is further clear that Jaimini and Badarayana Vyasa must have been not only contemporaries, but also were intimately connected with each other, as each of them quotes the opinion of the other in their respective *Mimamsa-Sutras*.

Jaimini's Mimamsa-Sutras, I 1.5 :

Both of them must have jointly worked together to bring about the revival of the ancient vedic religion as taught by Sri Krishna, some 2000 years before their time in the interval between the last Dvapara Yuga and the present Kali Yuga in his wonderful Divine song called Sri Bhagavad Gita as embodied by Krishna Dviapayana Vyasa in the middle of his Mahabharata, one of them giving prominence to Pravritti Marga and the other to Nivritti Marga as depicted therein. Either both of them studied under one and the same Guru or one of them was a pupil of the other, though they differed from each other in certain minor matters. The tradition says that Jaimini, was a pupil of Badarayana Vyasa, and it is quite consistent with the above mentioned facts.

It has to be emphasised that the Guru Parampara of Kanchi, Dwaraka and Kudali have some remarkable similarities. The Acharyas of these mutts rarely met. So they cannot by any stretch of imagination be deemed as having fabricated singly or through a conspiracy. They are records kept from ancient times chronicling the advent of each Acharya from time to time. The authors Natarajayyar and Lakshminarasimha Sastry query as to how historians can ignore these chronicles. Western historians accept statements in Bible for Greek history with no corroboration at all.

But they refuse to do this regarding authentic Indian works of characterful savants. The Kanchi list is found in *Punya Sloka Manjari* of Sadasiva Brahmendra whose veracity cannot at all be assailed by any one. Further, the successive pontiffs of Kanchi in the list get corroboration in the several copper plate inscriptions in the Kanchi Mutt. They are Sasanaas evidencing several gifts from diverse persons to the Kanchi Peeta from time to time.

K.G. Natesa Sastry in *Jignasa* (Vol-1, pt. 4 p. 43-1927 A.D.) refers to the reign of Varaguna Pandya in or about 2614 Kali ie. 488 B.C. during the life time of Sankara. This, he gathers from *Halasya Mahatmiya* the authoritative and connected history of the Pandyas from 1192 B.C. to 650 B.C. It is stated there that a war broke out between the Pandyas and Cholas at the time of Varaguna Pandya the 22nd King of Kulasekhara Pandya, the founder of the third Pandya dynasty and that the capital of the Cholas was at Kanchi. The Chola King, was Raja Sena alias Raja Varma spoken of in the context of Sankara's period.

K. G. Natesa Sastry adds (p 44) "The existence of Purnavarma as a historical personage is confirmed by the Japanese Inscription. Since Hiuen-ts-iang speaks of Purnavarma as having lived in very ancient times, and since Sankara is known from the Sutra Bashya to have been his contemporary, Sankara must have lived in the B.C.'s and not in the A.D's"

—□—

The Dwaraka Source

*"If the doors of perception were cleansed
everything would appear to man as it is, infinite"*

—William Blake.

1 Dwaraka Guru Parampara

An authentic history of the Dwaraka Mutt is related by Sri Rajaram Bodse in his treatise on "Sankaracharya" in Marathi (Jagat Hitais hu Press, Poona 1923). Shri Neelakantan summarises the same in his book on Shri Sankaracharya and the Mutts established by him (B. G. Paul and Co. Madras, 1978, publication, p 47) thus, that the said book gives the date of Sri Sankara Bagavat Pada's Siddhi as 477 B.C. (ie the same as given in the Kamakoti Peetam Guru parampara). There is however one mistake in Rajaram Bodse's history of Dwaraka which is pointed out by T. S. Narayana Sastry's "*Age of Sankara*" (at p. 236) where he states "that according to the Guru Parampara preserved in Dwaraka pitha, Sankara was born on Vaisakha Sukla Panchami of the year 2631 of the Kali Yuga which will give us 471 B.C. as the date of his birth and not 509 B.C. which we get by taking the year 2631 as referring to Yudhistira Saka which saka is actually mentioned in those records".

The mistake is 2631 Kali which should be 2631 Yudhistira Yuga in Dwaraka list of its Pontiffs. The list of Dwaraka Acharyas contains the names of 76 Acharyas (including Sri Sankara) upto 1923. Brahmaswarupacharya and Chit Sukacharya are shown as the first two occupants of the Dwaraka Peetam after Sri Sankara. The Guru Vamsavali of the Dwaraka Mutt in the Vimarsa by one of its recent Acharyas (Vide p. 217 of T. S. Narayana Sastry's "*Age of Sankara*" p.217) a short account of the dates of several events in Sri Sankara's life contained in the "Vimarsa" has been reproduced"

Shri T. S. Narayana Sastry records (at p. 219-20) that Sureswaracharya placed his brother Visvarupacharya named as the Dwaraka Pontiff, Brahmaswarupacharya as is clearly indicated in the Dwaraka Mutt in the unbroken succession of Acharyas from the year 2649 of the Yudhistira Saka upto the present date and in King Sudhanva's *Tamraparanusasana* addressed to Sri Sankara Bhagavat Pada on the 15th day of the bright half of the month of Asvina in the year 2663 of the Yudhistira Saka (YS) corresponding 478-477 B.C..

The Sudhanva Anusasana inscription, in Sanskrit is fully reproduced in the aforesaid book in p.p. 220-221 and the King Sudhanva's signature is at the bottom. The author adds: "All the statements (in the inscription) are corroborated by Chit Sukhacharya in his Brihat Sankara Vijaya, where however the actual Abisheka of Sri Hastamalaka Charya (Prithvidharacharya) as the 1st Acharya of the Sringeri Mutt is placed on Pausha Sukla Purnima, in the year Pingala 2656 YS corresponding to 483 B.C". There is no need to give here the entire contents of the Anusasana Patrika of Sudhanva on account of the reference to Sri TSN Sastry's Book pp 220-221.

Yet, again Prof. V. N. Upadhyaya has compiled a booklet "Dwaraka Jagadguru Speaks" (vis-a-vis H. H. Jagadguru Sankaracharya Sri Abhinava Satchidananda Theerth Swami, Sri Sarada Peetam, Dwaraka) This was published on the Sankara Jayanti Plavanga 1967. (Printed Tainad Press, Bangalore. Publishers Ganesh & Co.), In page 9 of this book it is stated that H. H. Adi Sankara Bhagavat pada established the Dwaraka Peetha about 2500 years ago on the Western Coast of the country. This clearly places the consecration of the Peetha in about 543 B.C.

H. H. Dwaraka Acharya's Approval

As the date of Sankara 509 B.C. was disputed by the Sringeri Mutt who needlessly opted to an AD date and since all the other four Mutts had in their Chronicles referred to only 509 B.C. this writer requested a high placed LIC Officer in Bombay, Shri M. B. Nagarajan to interview the present 79th Pontiff of Dwaraka¹. Mr. Nagarajan authentically gives the Dwaraka Acharya's opinion.

1. The Date of Sankara's birth is only 509 B.C.
2. The Guru Parampara of Dwaraka hails from the fifth century B.C.
3. It is true that King Sudhanva gave a *Tamprapatra Anusasana* to Adi Sankaracharya in 478-477 B.C. ie. 2663 of YS. That inscription is in the Dwaraka Mutt. It was referred to in the "Vimarsa" treatise written by the prior Dwaraka Acharya (78th Pontiff) printed copies of which are available.
4. It is the Sringeri Mutt that was established by Adi Sankara. The Kudali Mutt, though old, cannot claim priority over Sringeri. Barring this aspect the article of Sri V. G. Ramachandran in Voice of Sankara as to the five Mutts installation by Adi Sankara is all right in other particulars.

Mr. Nagarajan also forwarded to me a printed copy of welcome in English dated 9—1—1982 by the Maha Rudra Ygna Committee of Bombay, presented to the Dwaraka Acharya wherein reference is made to the holy pooja of Sri Chandra Mauliswara Linga of Siva by the Dwaraka Acharyas for over 2000 years. This certainly takes the date of the Dwaraka Mutt to the B.C. Era.

¹ Since writing the above we regret to add that this great Acharya (78th Pontiff) attended Nirvana on 7—4—1982 (Vide Hindu report of 8—4—82 from June in its issue of 9—4—82).

Even Dwaraka Pita had Some Travails

Though Dwaraka Mutt kept a continuous record, far better than Jyotir or Puri Mutts, it had to pass through some tribulations. Sri Rajaram Bodse (Vide pp 64-66 of his treatise) refers to Kathiawad being threatened with the imminence of a Mohammadan invasion compelling the then Pontiff of Dwaraka to migrate to Mulbagal near Sringeri permanently. Dwaraka thus was without an Acharya for long. Later, disputes arose between Satchidananda Swami of Mulbagal and Raja Rajeswara the then Acharya of restored Dwaraka Matha. The court verdict was in favour of the Swami of Mulbagal as in the direct line of the Dwaraka Saradapitha. There was further disintegration within the past five decades. disputes once again erupting from three maths (one at Dwaraka, the other at Mulbagal and the third Karavira Math) founded by Raja Rajeswara, all claiming to be the original Dwaraka Math. There were further troubles for all of them. The army of Haripant Dhadke looted the Dwaraka Math in 1775. In 1776 Karavira Math was burnt down by the army of Koneri Rao Patwardhan. In 1791 the hoardes of Parasuram Bhaw destroyed the Kudali Math. In the same year Raghunath Rao Karandwadkar looted the Sringeri Mutt which had the huge treasures of millionaires in its safe custody. Both the pontiffs of Karavira and Sringeri took asylum at Satara and Poona respectively.

Thus we note that these Mutts had periods of unsafety and financial worries. It was Kanchi Mutt alone which had long periods of peace though for a time it had to migrate to Kumbakonam from Kanchi due to the invasion threatened by the Nawab of Arcot into Kanchi. The Kanchi records, the chronicles of the Mutt, its properties have all been well-preserved. The 68th Pontiff Sri Chandrasekara Saraswathi (the great Savant respected all over the world as the upholder of piety and truth) to oblige posterity with true history of Sankara Mutts carefully collated them and got printed a number of books detailing the history, Guru Parampara, the inscriptions, Sasanas etc. relating to the Mutt. The probative value and authenticity of the Kanchi Matha is hence very high.

These are well spoken to in T. S. Narayana Sāstry's treatise on "Age of Sankara," Natarajayyar and Lakshmana Sastry's book on "The Traditional Age of Sri Sankaracharya and the Mutts-a Review" etc. etc. The Kanchi Mutt though not very rich, stands on its own legs. The other Mutts of Dwaraka, Kudali, Puri and Jyotir have often had financial problems and the Sringeri Mutt some times gave them useful assistance. The Kanchi Pontiff have all been brahmacharis, who do padayatra through the length and breadth of India like Sri Adi Sankaracharya Baghawat Padal. The Gnana Yogis of this Math created a unique tradition, the greatest of them, the living saint (68th Pontiff retired-aged 88 in 1982) being a treasure House of Advaita Philosophy and an exemplar of universal love and piety. This 68th Pontiff of Kanchi is an outstanding and universally respected Savant. He is the doyen of the living Sanyasin order of Bharat. Lasting peace in Tamilnadu, the lead given by the 1st Pontiff Adi Sankara and the Prathista of Yoga Lingam persuading the Kanchi Pontiffs to Gnanamarga through penances - all contributed to the stability and piety of Kanchi Peetadipathis.

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The Kudali and Other Sources

*"One generation passes away, and another
generation cometh :
but the earth abide for ever"*

— Ecclesiastics

1. Guru Parampara of the Kudali Mutt

To cite Sri Neelakantan's brief outline of the various Mutts (on page 50) he narrates "*Guru parampara stotramala* printed by the Kudali Sringeri Mutt (Seshadri press, Mysore 1946) gives Prithvidhara as the immediate successor of Sri Sankara. It also conforms to the version that Prithvidhara installed Viswarupa and spent the final stage of his life at Kanchi. This is also the view of K. T. Telang (Retired High Court Judge, Bombay) who in his paper on the age of Madhusudhana Saraswathi, article XX in No. XXX of the Journal of the Asiatic Society, Bombay. (vol X 1871, 74 refers to Prithvidhara and Viswarupa).

As to the Kudali Mutt list Sri Neelakantan adds, "Starting from Sri Sankara, Bharati Teertha and Vidya Teertha were the 31st and 32nd Acharyas. But there was another Vidya Teertha (35th) and Vidyanarayana was 37th. An amended list (given in the Indian patriot published with a series of articles in April to June 1912) is cited fully in Sri Natarajayyar and Lakshminarasimha Sastry treatise as Appendix-D". Appendix may be referred to and it needs no repetition here.

The Sringeri adherents however claim Sureswara as the immediate successor. Sri Neelakanta pithily points out: (Ibid p. 55) "the following verses taken from the earlier Vijayas give concordant version that Sureswara finally stayed at Kanchi as a guide to Sarvagana Muni of the Kanchi Kamakoti Peetam and that he was given a general jurisdiction over all the other mutts. It is only in this sense

of over all jurisdiction that Sureswara can be treated as the successor to Sri Sankara in those Mutts. Refer verses in pages 55-57 of Sri Neelakantan's book.

- a. From Brihat Sankara Vijaya quoted by *Atmabodha* in his commentary on *Guru Ratnamala*.
- b. From Vyasachala's *Sankara Vijaya*.
- c. From Govindanatha *Keraleeya Sankara Vijaya*.
- d. From *Guru Vamsa Vakya*.

As discussed later, the title of Kudali Mutt as the original Sringeri Mutt appears doubtful. The late 68th Pontiff of Kudali (Tunga-Badra) Satchidananda Sankara Bharati who reigned from 1937 AD to 1978 vehemently refuted the claim of the Sringeri Mutt that Adi Sankara was born in 44 BC or in the alternative in 788 AD and asserted the true date to be only 509 BC. The litigations between the Kudali Mutt and the Sringeri Mutt are detailed *infra* under the latter Mutt's history.

One clinching aspect to discount the 788 AD or any AD date for Adi Sankaracharya is this. In Jains Vijaya we note the denunciation of Mimamsika of Kumarali Bhatta and the Advaita of Sankara. Sankara's Digvijaya pronouncements indicate his stout opposition not only to Buddhism but also to other mutts that misled the people in the 6th century BC. If he was born in 778 AD or so he would have equally denounced 'Xianity and Mohammadism'. In 778 AD there was no need to denounce Buddhism or Kapalikas as they had already vanished for lack of popular support in Bharat even long before Christ was born.

2. Guru Parampara of the Govardhan Mutt (Puri)

As Sri Neelakantan points out (Ibid p. 47) "A list of 146 names of the Acharyas who have presided over this Mutt from the time of Sri Sankara Bhagavat Pada (compiled from the material gathered from Shri Madhusudhana Tirtha, the 143rd Acharya in the list) has been published by K. G. Natesa Sastry's Jignasa (pp 96-98). The age of Sri Sankara according to the records of this Mutt, tallies with the dates adopted in the Kanchi and Dwaraka Paramparas".

3. Guru Parampara of the Jyotir Mutt

Sri Neelakantan observes (Ibid p. 48) that "Baladeva Upadhyaya's Sankaracharya" (in Hindi) gives the names of the first 22 Acharyas of the Jyotir Mutt (without dates) commencing from Sri Thotakacharya. According to him these Acharyas were themselves performing Puja to Badri Narayana and after them some Sanyasis or Mahants were in charge of the Pooja upto 1823. Since then the Poojas are performed by a Brahmachari belonging to a Namboodri family in Kerala. Rajaram Bodse relates that the Mutt was for long used only by priests. The Bharat Dharma Maha Mandal installed a Sanyasin as the head of this Mutt several years ago. In recent years there has been litigation in regard to the headship of the Mutt. The Guruparampara list, though available, is for a good part without exact dates.

4. The Kudali-Sringeri Tangle

There is a controversy that the present Sringeri Mutt situated on the Badra river is only an out-post of Kudali - the alleged original Sarada Peeth established by Adi Sankara in 483 BC on the banks of Tungabadra at their confluence. The present Sringeri Peetathipathi states he is the 35th Pontiff while the Kudali's present young Pontiff is the 69th. This may indicate Kudali as the Senior Mutt. The Sringeri chronicles disclose a Guruparampara starting from 48 BC and later corrected to a later date 788 AD which too appears tentative. The Kudali Acharya has court decrees upholding his prime place as the original Mutt.

That Kudali Mutt is the original Sringeri Mutt was sought to be made out by the Note in the Indian Patriot¹ That the Sringeri Mutt is only an outpost of Kudali was trotted out on the following basis.

In 1570 AD Narasimha Bharati Swami of Kudali (as stated already) went on a pilgrimage to Kedara. As he did not return for many years the local authorities got a successor ordained (into Pushkara Sanyasa) by name Narasimha Bharati. As the former elder Narasimha Bharati returned, the junior was sent as Acharya of Sringeri since a vacancy had arisen there, with a condition that he must not go out on digvijaya. This is sought to show that Kudali Mutt was the original Mutt. The aforesaid agreement was ratified by Krishnappa Nayaka of Kaladi (1520-1609) who passed orders that Sringeri Acharyas should not go out on digvijaya. In 1723 the Acharyas of Kudali, Sankeswara and Neo Sringeri, met at Satara² and decided that the Harda Puja was the privilege of Kudali Acharya only³. Again during the Pontificate of Narasimha Bharati (53rd Pontiff of Kudali) Cheladi Basavappa Nayak II again repeated the orders that Sringeri Acharya shall not go out on digvijaya. This was again repeated in the orders of Purnayya. (Hyder Ali and Tippu Sultan's Minister) during the 56th Pontificate of Kudali.

In 1820 during the 58th Acharya of Kudali of Sankara Bharati's reign restraint orders were passed as above on Neo Sringeri.

But in 1836 when the said 58th Acharya started on a digvijaya, the Sringeri Acharya filed a suit in the Husur Sadat Adalat of Mysore. The litigation was long drawn. In appeal (No. 22 of 1847) Kudali won. This verdict was ratified by Sir Mark Cubbon the Regent of Mysore in 1849⁴.

In 1951 the aforesaid 58th Acharya was given Royal honours in his visit to Mysore. All this was to show that Kudali Parampara

¹ April 11, 19 May 15; June 3, 5 of 1912 cited Ibid p. 89 in Natarajayyar's treatise.

² This was during the reign of Sahu, the successor Shivaji.

³ See History of Sankeswara Matha cited in Ibid p. 90.

⁴ Ibid p. 81. 35. Ibid p. 91.

made the claim as the direct Parampara and that Sringeri is only collateral with no jurisdiction beyond Sringeri proper.¹

The trouble came in 1854 during the reign of his Highness Sri Krishna Raja Udayar Bahadur² (who had obtained initiation in Sri Vidya from H. H. Narasimha Bharati VIII of Sringeri) who promptly did give to the Sringeri Guru permission to go on digvijaya.

So it was by a royal fiat that the Sringeri Mutt got back the right to go out on digvijaya outside Sringeri. We narrated the above to show how Kudali had an ascendancy over Sringeri, the latter Mutt having been long in existence for over 800 years till it was revived by Vidyaranya. Vide infra for our conclusion that as of fact Sringeri Mutt was one of the five Mutts established by Adi Sankara in the 5th century BC and that it was in no sense to be considered as the out post of Kudali Mutt.

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¹ Ibid 92. ² This ruler was the author of Sringeri Mutt Guruparampara (to give royal authority thereby) and astotra Sata Namavali on Nrsimha Bharati (shows his affinity and devotion to Sringeri)

Historicity of Kanchi Peeta

There has been a needless controversy raised by the Sringerites that Sri Adi Sankara established only four Mutts and that the Kanchi Kamakoti Peetam and Mutt were not established by him nor was the Yoga Linga consecrated in Kanchi. To refute this unworthy criticism we have only to state that two of Sankara's direct disciples Thotakacharia and Chit Sukachariya have recorded in their *Sankara Vijayas* that Adi Sankara spent his last days at Kanchi, established the Kanchi Kamakoti Peetam, ascended the Sarvagnapith at Kanchi and attained Nirvana in Kanchi Kshetra. What more direct evidence can any one demand than the above convincing testimony? Thus we have:

1. In Ananda Giri (Thotakachari) *Sankaravijayam*, the irrefutable testimony is that Sankara left his gross body and took the subtle form at Conjeevaram. It is further stated that he brought the five spatika Lingams from Kailasa, established four of them at Badri Narayan, Nilakanta Kshetra in Nepal, Sringeri and Chidambaram. He took with himself his favourite and most powerful Yoga Linga which he worshipped at Kanchi after its consecration in that holy place. When he left the world, he left the Kanchi Sankara Mutt and the Linga in charge of Suresvara Chariya¹.

2. Sri Chit Sukachariya's *Sankara Vijayam* also adverts to the last days of Sankara at Kanchi, the establishment of Sarada Peetha there, with the Yoga Linga prathista, the Sarvagnapeetha ascension by him there as also his Nirvana in 477 BC. This Chit Sukhacharya was in poorvaashram, Vishnu Sarma, the boyhood companion of Sankara. He can be well trusted as the best biographer (a Boswell) of Sankara who not only ordained him later in the Sanyasin order but also placed him as the Athikari of the Dwaraka Peeta. Hence the probative value of *Brihat Sankara Vijayam* is indeed very high.

¹ See Sankaracharya and His Kanchi Kamakoti Peetha by N. S. Venkatesam Panthulu P. 11.

3. The Ancient Purana *Siva Rahasyam* says in 9th Amsa of 16th chapter, that the Yoga Linga was placed in Sankara's own Ashrama in Conjeevaram, where he had his final liberation from the physical world.

4. Yet again in *Markandeya Samhita* (Kanda 72, Parispanda 7) the statement in *Siva Rahasya* stand corroborated vis-a-vis the last days of Sankara at Kanchi and as to the Kamakoti Peeta Sthapana at Kanchi.

5. The great poet Sri Harsha (a historical figure) in his '*Naishadu*', referring to the Kings that were present at the Swayamvara of Damayanti in the 12th Sarga, speaks of the King of Conjeevaram as the King that hailed from the city where Yogeswara was worshipped in *Spathika ling*¹.

6. Again in *Patanjali Charita*, Sri Ramabhadra Dikshata also a poet attached to the Nayak Kings, says that Sri Sankaracharya stayed in his last days at Conjeevaram and obtained Mukthi with his body (vide 8th Sarga Sloka 71).

7. The ascension of *Sarvanga Peeta* in Kanchi is clearly adverted to in *Siva Rahasya*, *Sankarabhyudaya*, *Guru Rathna Malika*, *Sankaracharya Charitam* (in Malayalam) and *Chidvilasya*.

8. Sri Math. Bhagavatham x — 79 — 14 mentions Kamakoti as one of the 18 Sakthi Peetas, and as Moksha Sthan.

9. The Bengali Encyclopaedia (1892) Vol. III¹ clearly states "Kanchi is a Mahapithasthana and is the Samadhi Sthana of Sri Sankaracharya. In the Mandir of Kamakshi there is a shrine of Sankaracharya with his full size murti. This is his Samadhi".

This is very authentic evidence of excellent probative value. The encyclopaedia is dated far back as 1892 and besides it is in Bengali and so cannot be stated to be a correct testimony for or against a South Indian Mutt.

¹ See Natarajayyar's treatise on the Traditional Age of Sri Sankaracharya of the Maths p. 59

10. The Manuscripts (originals) of the *Ananda Giri Sankara Vijaya* in the Rama Taraka Math Library at Kasi, refer to the Prathista of the Sri Chakra of Kamakshi, and to the Yogalinga being handed over by Bhagavatpada to the custody of Suresvara-charya with His Math at Kancheepuram¹. It also refers to the establishment of the six-fold paths of worship (Shan Math-Sthapana) having taken place at Kanchi (*Anand Sankara Vijaya* 66th Prakarana), and also to His Videha Mukti at Kanchi.

11. Even the Madhaviya *Sankara Vijaya*² before it was amended by Bhatta Sri Narayana Sastri³ contains a bold reference to Kanchi saying that there the Acharya established Baghavati following the *Para Vidya Sarana* which suggests that the Acharya established that Sri Chakra at Kanchi.

12. The Hultzsch Reports on Sanskrit Manuscripts No. 3 (available in the Madras Government Oriental Manuscript Library) refers to the Bharati Line of Sanyasin (the Bharati line being Kudali or Sringeri) and therein contains a verse which clearly mentions Kanchi as the final abode of the Acharya where he attained Videha Mukti⁴.

13. A work called "*Sankara Vijaya Vilasa*" gives elaborate description of how the Bhagavatpada persuaded King Rajasena to build temples to Varadaraja, Ekambareswara and Kamakshi at Kanchi and how he ascended the Sarvagna pitha there⁵. (Vide *Sankara Vijaya Vilasa* Slokas 6 to 61 chapter 25).

14. One Govindanatha's *Sankaracharya Charita* manuscripts found in the Nambudiri Maths in Malabar (printed later at the Mangalodhyam Press, Trichur 1926) testify to the fact that after the *digvijaya* all over India, Sankara finally reached Kanchi⁶.

1 Ibid pp 60-61.

2 Ibid p. 60. This Sankara Vijaya generally sponsors the Sringeri cause and yet we find therein reference to Sankara's Kanchi stay.

3 The adroit attempt in the amended edition is to erase these references. But he have the relevant citation of the Sankara Vijaya in other works relating to Sankara.

4 Ibid p. 60.

5 Ibid p. 62

6 Ibid p. 62

This is important as the manuscript is of Kerala and from the possession of Nambudiri Math.

15. In the Sankarabhudaya Kavya of Sri Raja Chudamani Diksitar, the Videha Mukti of Sri Sankara is described as having taken place at Kanchi.¹

16. Chit Sukacharya in his *Brihat Sankara Vijaya* refers to the Bhagavat Pada's triumph over Saraswathi, his ascent to the throne of Omniscience and his Videha Mukthi at Kanchi.²

This is corroborated in *Prachina Sankara Vijaya*, *Keraliya Sankara Vijaya*³ and *Vyasachalaya Sankara Vijaya*⁴. The latter was written by one of the later Acharyas of Kamakoti Pita.

17. The *Guru Ratna Malika* by Sadasiva Brahmendra denotes 16 slokas to portray the life of Sankara. Reference is there made of the divestiture of the *Ugrakala* of Kamakshi (*Chidakasa Rupini*) and the enthronement thereof in the Sri Yantra in front by the bila by Sankara. The ascension to *Sarvagna pitha* is also adverted to.

All this is corroborated in *Susuma*, the commentary on *Guru Ratna Malika* by Atmabodha.

18. Atma Bodha's *Susuma* clearly adverts to the sthapana of the Kanchi Mutt with Sankara himself as the first Acharya thereof and of his Videha Mukthi at Kanchi⁵.

19. More than the literary evidences aforesaid, within 50 miles of radius of Kanchi Kshetra are flooded with Sankara sculptures momentos etc. in the pillars of various temples⁶ eg. of Kamakshi (where there is also the Moolavar of Sankara His Samadhi) and Ekambareswara temple, Varadaraja Temple has a stone carving of Sankara paying homage to Vyasa. In Sivasthanam at Thenambakkam on the banks of Vedavati, behind the moolavar linga there is a plaque showing Sankara offering obeisance to Siva-Parvati.

1 Ibid p. 61

2 Ibid pp 61-62

3 Ibid p. 62

4 Ibid p. 63

5 Natarajayyar's Book Ibid p. 65-66.

6 Ibid pp 66-67. These momentos of Sankara in all these places within the Kanchi area of 50 miles unmistakably point out that Sankara stayed there in his last years.

In Tiruvottiyur (Near Madras) in the temple of Sri Tiripurasundari whose Ugrakala was absorbed by Sankara, there is an image of Sankara duly installed.

In Mangadu (15 miles from Madras) Kamakshi temple, there is a Meru Prastha of Sri Yantra, installed by Sankara himself. There is also an image of Sankara in the temple.¹

20. During all the utsavas of Kamakshiamman equal worship is offered to Sankara idol also. The image of Sankara is taken in Visvarupayatra during and at the end of each chaturmasya to the Upanishad Braharendra Mutt at the Western outskirts in Kanchi.

21. There are proofs from the Kanchi Mutt history borne out by records², showing an unbroken succession from 477 B.C. to 1980 A.D. indicating the association of Kanchi Pontiffs with the political life of the country. There are many *Raja Sasanas* and inscriptions in proof of this. We need not dilate on them here.

22. That the Kanchi Mutt was not one that was established by Adi Sankara has been the contention of the Sringeri Mutt in as much as the latter Mutt had been deemed an outpost of Kudali Mutt after the Carnatic Wars and Sringeri felt angered that some Kanchi adherents lent support to Kudali. A suit was filed by the Sringeri Mutt agent against the Kamakoti Peetam in the Court of the Principal Sadar Amin Tiruchirapalli that the Sringeri Mutt alone as the direct descendant of Adi Sankara had the privilege of the Tatanka Prathista of the Akilandeswari Devi in Tiruvanaikoil and the Kanchi Peetam had no *locus standi*. The Sringeri plaintiff even challenged that Adi Sankara ever established a fifth Mutt in Kanchi. The suit was dismissed and in the appeal court also in Appeal No. 109 of 1846 Civil Court Tiruchirapalli it ended in favour of the Kanchi Mutt. The special appeal petition No. 106 of 1848 in the Sadar Adalat Court was also dismissed as also E. M. P. No. 398 of 1848 filed for reconsideration of the order.

¹ Ibid p. 67.

² Ibid pp 71-72. See also 21-27 Gururathna Malika as the items I to XX mentioned in p. 69-72. There are historically true, it is preposterous to deny the existence of Kanchi Mutt as a real Sankara Mutt. They all relate to Sasanas, documents etc; relating to Kanchi Mutt which we need not publish here.

Far later, in 1909, things improved *vis-a-vis* the Kanchi Sringeri Mutt relationship. The Acharya of Sringeri Mutt issued in February 1909 a Srimukham commending a booklet "Sri Jagadguru Sankara Vaibhavam" (Published in Rameswaram by T. Venkatarama Sastri) which gave an account of Sri Sankara Bhagavatpada ascending the Sarvagnapeetam in Kanchi establishing a mutt there, arranging for the worship there one of the Spatika Lingas obtained from Kailas and attained final Siddhi at that place. The acharya of Sivaganga Mutt also gave a Srimukham for the same book (Vide pp 5-6 of Neelakantan's Book).

The 'Tatanka Prathista' ceremony for the Deity Akilandeswari was performed in 1923 by the Acharya of the Kamakoti Peetam without any opposition from the Sringeri Mutt or its disciples.

23. The Kanchi Mutt has a large acreage of lands in Chengleput District where Kanchipuram is situated. Though even today there is a Sringeri Building there with an agent, for the last few centuries the said lands have always been in the possession of Kanchi Mutt; the land records of the Government as to Patta and Payment of kist indicate the ownership of the Kanchi Mutt only.

24. The Chengleput Gazetteer of 1879 states "Sankaracharya established a Math in Kanchi in 481 B.C. The existence of the Kanchi Mutt is thus clearly proved".

25. The Bengal Encyclopaedia (1892) Vol. III (Vide Nataraj-ayyar's treatise p. 59) clearly states: "Kanchi is a Mahapitasthana and is the Samadhi Stana of Sri Sankaracharya. In the Mandir of Kamakshi, there is a shrine of Sankaracharya with his full Murti. This is His Samadhi.

26. In the Hultzch Reports on Sanskrit manuscripts No. 3 (available in the Madras Government Oriental Manuscripts Library) refers to the Bharati line of Sanyasins (the Bharati line being - Kudali or Sringeri) and therein contains a verse which clearly mentions Kanchi as the final abode of the Adi Acharya where he attained Videha Mukthi.

27. The Hultzch MSS I States: "After hearing of Sankara's demise in Kanchi in 477 B.C., Prithidhara hurried to Kanchi. (Ibid p. 76)

The Historical Cloud

World History is the World's judgement

—Schueckenburger.

1. The Eclipse Period of Sringeri

There appears some reason for Sringeri's difficulty in correctly chronicling its history. Atmabodha in his *Susuma*¹ clearly states: "This must be borne in mind. After Bhagavat Pada when eleven Pontiffs had held sway, there was no Acharya in the Sringeri Sarada Mutt for 800 years". The author Natarajayyar adds² "The writer of this comment, as one closely associated with the Acharyas of the Kamakotipita, and as its accredited historian should have known the intimate details of the history of both the Sringeri and *Kanchi* Mutts. We should therefore, believe, his words when he says that the Sringeri Mutt ceased to exist for 800 years.

The author earlier stated as to periods (a) Prithvidhara to Visvarupa (confounded with Sureswara by Sringeri) Circa 477 B.C. to 28 B.C. The names of Acharyas between Prithvidhara and Visvarupa have been irretrievably lost. (b) From Visvarupa to Vidya Sankara it was 28 B.C. to 569 A.D.³ (c) From 569 A.D. to 1333 A.D. the Sringeri Mutt was under a total eclipse. The Theosophist⁴ states: (vol xvi) pp. 292-96 Vidya Sankara died in 569 A.D. at Nirmala in the Bombay coast on *Kartiga Sukla Tryodasi*. After him until Bharati Krishna Thirtha occupied the throne of the restored Sringeri Mutt ie. from 569 A.D. to 1333 A.D. there was an *interregnum* of 764 years during which the Mutt had no history at all. All the above explain the worry of Sringeri Mutt in opting for an A.D. date for Sankara thus trying to screen the 800 years eclipse from public scrutiny.

¹ Natarajayyar's treatise p. 78-79.

² See Natarajayyar's and Lakshmi Narasimha Sastry's treatise op. cit. p. 79.

2. The Sequel to the Eclipse

The loss of records of Sringeri Mutt for the 1st eleven Pontiffs, the later eclipse period of 800 years made it difficult for Sringeri when it was revived by Vidyananya to have clear dates for the birth of Sankara and for the establishment of the Sringeri Mutt. In the early stage of this difficult problem one of Sringeri successors appear to have (according to Sri T.S.N. Sastry - *Age of Sankara* pp 208-210) rightly or wrongly "chosen the year 3058 of the Kali Yuga as the Date of Sankara's birth which had become fixed in the records of Sringeri Mutt. It must have been long before the controversy between Sringeri Mutt and the Kumbakonam Mutt (Kanchi Mutt) had arisen the authorities of the Sringeri Mutt evidently felt difficulty in showing the public at large an unbroken line of successors from Adi Sankara and Visva Rupa (ie. Prithvidhara or Prithviathara). They were limited to 8 or 9 names before Vidyananya who assumed the order of Sanyas on Kartika Suddha Saptami of the year Projotpati in 1253 of the Salivahana Saka (1331 AD) and even those 8 or 9 persons whose names they were able to pick out with great difficulty could not have occupied the pita at the Sringeri Mutt for more than 1375 years".

It will be noted the eclipse period 800 years plus the 11 earlier Acharyas (even at average of 30 years reign) will roughly yield $800 + 330 = 1130$ years. Mr. T.S.N. Sastry hence adds (*Ibid* p. 209) "To keep up their prestige and to be consistent with what they had published (47 B.C.) they could not change this date of Sankara's birth already recorded in the accounts of their Mutt. So they were obliged to assign to each of the predecessors of Vidyananya almost the full period of man's life". (This is in T.S.N. *Ibid* p. 209-210) thus :

"For instance the records of the mutts show 90, 94, 98, 86, 63, 69, 83, 105, and 52 as the period of ascetic life of each of its Acharyas commencing from *Nityabodhaghana* (its 3rd Acharya) and ending with Bharati Krishna thirtha (11th Acharya) whereas they show 21, 42, 26, 15, 16, 45, 52, 16, 13, 23, 41, 42, 36, 26, 4, 43, 3 as the period of ascetic life of each of the successors of

Vidyaranya commencing from Chandra Sekhara Bharati-I (its 13th Acharya), and ending with Abhinava Satchidananda Bharati-II (its 31st Acharya)".

(a) The confusion as to dates did not stop here. Various propositions were trotted out by Sringeri writers since the gap of 800 years had to be willy-nilly filled. One attempt was that Sankara was succeeded by Suresvaracharya for a period of 761 years.

Thus in Sri T. S. N. Sastry Book (p 164)

- i. Sankara's accession in Sringeri is given as 18 B.C. demise in 12 B.C.
- ii. Suresvaracharya 12 B.C. to 773 A.D.
- iii. Nityabodha Ghana 773 — 848 A.D.
- iv. Jnana Ghana 848 — 910 A.D.
- v. Jnanottama Sivacharya 910 — 953 A.D.
- vi. Jnanagiri 953 — 1038 A.D.
- vii. Simhagiri 1038 — 1098 A.D.
- viii. Iswara Thirtha 1098 — 1146 A.D.
- ix. Narasimha Thirtha 1146 — 1228 A.D.
- x. Vidya Thirtha (Vidya Sankara) 1228 — 1333 A.D.
- xi. Bharati Krishna Thirtha 1333 — 1380 A.D.
- xii. Vidyaranya 1380 — 1386 A.D.
- xiii. Chandrasekhara Bharati I 1386 — 1389 A.D. (and so on to)
- xiv. H. H. Sri Abhinava Vidya Thirtha 1954 A.D. continues in 1982

Sri T. S. N. Sastry states (*Ibid* p. 166) "that the foregoing list of Acharyas is according to the Sri Sringeri Guruparampara published in 1879 immediately after the demise of H. H. Narasimha Bharati VIII (32nd Pontiff 1817 to 1878 A.D.). This list differs from the Sringeri Mutt Guru Parampara as composed by H. H. Krishnaraja Udayar (Mysore Maharajah) which only enumerates 30 Acharyas from Sri Adi Sankara to Narasimha Bharati (leaving out Sankarananda and Narasimha Bharati-IV) the 16th & 24th Acharyas in the foregoing list".

(b) Sri K. R. Venkataraman author of "The throne of Transcendental Wisdom" (edn) who is regarded as the proper chronicler of Sringeri Parampara, places:

- i. Sankara 788 — 820 A.D.
- ii. Suresvāracharya reigned till 834 A.D.
- iii. Nitya bodha ghana (834—848 A.D.)
- iv. Jnana ghana Acharya (848 — 910)
- v. Jnanottama Siva Acharya (910 — 954)
- vi. Jnanagiri (954 — 1038)
- vii. Iswara thirtha (1098 — 1146 A.D.)
- viii. Simhagiri (1038 — 1098 A.D.)
- ix. Narasimha thirtha (1229—1333 A.D.)
- x. Vidya Sankara thirtha (1146—1229 A.D.)

The above list was furnished by Mr. R. M. Umesh, Press Secretary (1982) of H. H. Sringeri Acharya the 35th Pontiff, to this author through Mr. R. Rangachari on 27-2-82.

(c) Shri Acharya Udayavir Sastri of Virjanand¹ Vedic Research Institute, Ghaziabad (U. P. State) in his first 1982 Edn. of "The Age of Sankara" reveals certain essential points as to Sri Adi Sankara's date and Sringeri Mutt. This Sri Udayavir Sastri appears to have made access to Sringeri Mutt records. He states (pp 57-58) "We find that in the literature pertaining to the present Sringeri Mutt the first Acharya Shankar is said to have been born in 684 A.D. But according to the verses quoted above it is 787/788 A.D. (at p. 57). The difference comes to 103 years. The latter (788 A.D.) is the year of installation of Abhinava Shankar (5) as Acharya of Kanchi Kamakoti Peeta (at p. 58). Being a profound scholar and strong crusader of the cause of the Mutt, he (Abhinava Shankara) came to be regarded as a universally accepted Sankaracharya². Within a century his devotee writers mentioned his time

¹ The Acharya of Govardhana Peetha has conferred on Udayavir Sastri in the titles of Vidya Bhaskar, Veda Ratna, Nyaya thirtha, Samkhya Yoga thirtha, Vedantacharya, Vidya Vachaspathi. So his views have much value. He is of U. P. not of South India where alone the controversy between Kanchi & Sringeri exists. Udayavir Sastri is thus a reputed independent scholar Indologist, worthy of high credence.

² This explains the opinion erroneously expressed by Dr. Mazumdar from the reference in the Combodian inscription referred to earlier-Supra.

of installation as that of his birth. In later days this came to be regarded as relating to the first Sankaracharya - after some time when the rivalry between Sringeri and Kanchi Kamakoti became still more tense¹ those at the helm of affairs of Sringeri felt the necessity of altering the already published time of Shankar. The reason? According to their established tradition the first Acharya Nityabodhaghana had been installed in 773 A.D. How could then the time of Shankaracharya be fixed at 787-788? Nor could they reconcile themselves to their Mutt being traditionally connected with Kamakoti². They were thus forced to discard the date pronounced by the said verses and make the following amendment:

(at p. 58 captioned "Sringeri Time Not Authentic")

"Adding 57 years of supposed headship of Sureswar and 32 years of Shankar's life and subtracting the total 89 years from 773 A.D. being the date of Nityabodhaghana's installation, 684 A.D. was fixed as Shankar's time. This was done long after the time of Nityabodhaghana. As already stated Sureswar and Shankar¹ had been arbitrarily added in the list. As such there is no doubt about the date so arrived at, being unauthentic.

"The main reason for creating confusion in fixing up Shankar's time is the acceptance of the incomplete list of the present Sringeri Mutt as complete. It will be worth-while to reproduce here the available list of Sringeri Mutt to facilitate comparison.

"The list of Acharyas" (See Ibid pp. 58-60)

Sri Sastri states in a Foot Note (p. 58) that "the list is based on the miscellaneous material available at Sringeri Mutt (so he has had access to them presumably with the Mutt's permission). The *Guruvamsha Kavyam*, *Srimad Jagadguru Sankar Math Vimarsana*, *Kasi, Kumbakona Matha Vishyak Vivad etc.* are worth mentioning here".

1 Mostly due to some Kanchi Devotee writers supporting the seniority of Kudali Mutt.

2 We have detailed how Kanchi being the Central Mutt was bound to help Sringeri in getting them proper Pontiffs as Nityabodhaghana, Jananaghana Charya and later send Vidyathirtha of Kanchi to restore the Sringeri Mutt which had suffered an eclipse for 800 years.

3 Adi Sankar presided only over the Kanchi Mutt.

The list mentions (p. 59)**Period of Headship**

1. First Sankaracharya 684—716	61
2. Sureshwaracharya 712—773	75
3. Nityabodha Ghanacharya 773—848	62
4. Jnanaghana Charya 848—910	43
5. Jnanottama Charya 910—953	85 years
6. Jnanagiriacharya 953—1038 A.D.	60
7. Simhagiriacharya 1038—1098	48
8. Ishwara thirtha 1098—1146	82
9. Narasimha thirtha 1146—1228	105
10. Vidya Sankar thirtha 1228—1333	47
11. Bharata Krishna thirtha 1333—1380	6
12. Vidyaranya 1380—1386	3
13. Chandrasekhara Bharati 1386—1389	19
14. Narasimha Bharati-I 1389—1408	40
15. Purushottama Bharati 1408—1448	6
16. Shankaranand Bharati 1448—1454	10
17. Chandrasekhara Bharati 1454—1464	15
18. Narasimha Bharati-II 1464—1479	38
19. Purushottam Bharati-III 1479—1517	43
20. Ramachandra Bharati 1517—1560	13
21. Narasimha Bharati-III 1560—1573	3
22. Narasimha Bharati-IV 1573—1576	23
23. Narasimha Bharati-V 1576—1599	23
24. Abhinava Narasimha Bharati-I 1599—1622	11
25. Satchidananda Bharati 1622—1663	42
26. Narasimha Bharati-VI 1663—1705	36
27. Satchidananda Bharati-II 1705—1741	26
28. Abhinava Satchidananda Bharati-I 1741—1767	3
29. Abhinava Narasimha Bharati-II 1767—1770	44
30. Satchidananda Bharati-III 1770—1814	3
31. Abhinava Satchidananda Bharati-II 1814—1817	62
32. Narasimha Bharati-III 1817—1879	
33. Satchidananda Shivabhinava Narasimha Bharati 1879—1912	33
34. Chandrasekhar Bharati-III 1912—1954	42
35. Abhinavavidya Thirtha Bharati 1954, present, continues in 1985	

As already stated (Vide T. S. N. Sastry pp 208—210) the period of reign of the Acharyas has been imaginatively fixed to cover up the 800 years of the eclipse of the Mutt.

It is futile to quote again Udayavir Sastri (pp 60-61) explaining all these anomalies. He says "Except that at the Sringeri Mutt the other traditions of all the Mutts established by the founder Acharya and Shankar was born in 509 B.C. An effort has been made in the foregoing pages to explain the anomalies of Sringeri. There is no reason why the faithfully maintained identical traditions of all the Mutts should be discarded and declared false in favour of the incomplete and doubtful records of Sringeri. A deep and critical study of the literature and other sources of the various other Mutts will lead any critical mind to conclude that there is something definitely wrong somewhere at Sringeri (Sri Sastri further explaining Kudali-Sringeri tangle - p. 61) states: "while Sringeri became almost extinct, Kudali continued and still continues. But Sringeri, once it was revived (By Vidya-ranya) being the original Mutt and due to the untiring zeal and efforts of the authorities concerned soon regained its glory. Now that it is up again it can rightly claim Kudali as its branch"

Sastriji later adds (p. 62) "according to the record of Dwaraka Peeta the Sringeri Mutt was first established in 2648 Y. Era. corresponding to 429 B.C.¹ This means that the Sringeri Mutt continued for (48+492=540) years before it was ruined for 800 years or so. Approximately 12 to 15 Acharyas should have acted as its head during this period of 800² 540=1340 years. If this number be added to the list of Acharyas of the present Kudali Mutt, almost a complete list of Acharyas of Sringeri Mutt can be arrived at. There have been about 64 Acharyas at Kudali Mutt (in 1970), on adding 13-14 previous Sringeri Acharyas to this the total comes to 77-78 which fall in line with those of the other Mutts.

(d) "Shankara's Date" the treatise of by R. M. Umesh (Press Secretary of Sringeri Mutt in 1982)

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- 1 Udayavir Sastri adds (p. 61) that Sringeri had to move upto Kudali (due to disturbances) Kudali Mutt is older in time and quite well functioning throughout, that explains why it claimed seniority and suzerainty over Sringeri (Vide supra for details).
 - 2 Sastriji refers to Introduction (p. 16) of Vedanta Sstras, Shankar bhashya with three commentaries published by Sri Venkateswar, Bombay 1970. See also Ibid pp 27-28.

This new Publication replete with arguments against a B.C. date for Sankara yet only suggests tentatively 788 A.D. for the birth of Sankara. The learned author refers to many disciples of Buddha whose dates according to him are in the AD's. and that Lord Buddha's date was not in 1887 B.C. or so but was round about 450 B.C. To all these arguments Shri Acharya Udayavir Sastri has answered in full in chapter-V of his treatise on Age of Shankara (Pages 131 to 162). They need not be reiterated here as we have dealt with these already supra quoting the relevant paras from Sashtriji Book. (Vide also supra part II on Buddha). Sashtriji concludes (p. 162) that Buddha was born in 1800 B.C. Mauryan Empire founded in 1500 B.C. all the Buddhist philosophers belonged to the period 1300 to 600 years before Vikrama (57 B.C.) and that Sankara's date was 452 years before Vikrama Era ie 509 B.C. Some how Mr. Umesh is very halting in even sticking to 788 A.D. He suggests it tentatively as he intends probably to do further research. His list of 35 Pontiffs with no dates are in the appendix to this book. Their dates will most probably be finalised after Mr. Umesh's further research. Knowing as he does that the great Sringeri Mutt was in eclipse for about 800 years prior to 13th century A.D. he is in a fix as to fixation of clear dates for the Guru Parambara of Sringeri.

So summing up our discussion under this head it is clear that the preponderant evidence of high probative value fixes only 509 B.C. as the date of the birth of Sri Adi Sankara Bhagavat Padal. ✓

Mr. Natarajayyar & Lakshminarayana Sastry opine (p. 95 Ibid) "A considerable part of Sureswara's 70 years as protector was spent at Kanchi. The Brihat *Sankaravijya* Sloka records how the Bhagavatpadal himself commanded Sureswara to be protector of all Mutts without being specifically nominated to rule over any Pita in particular". Here perhaps is the clue to the fact that all Mutts consider Sureswaracharya as their Guru after Sankara. Sureswara died in Kanchi in 2695 Kali or 407 B.C. in the cyclic year Bhava, Jyeshtha Masa, Sukla Paksha Dwadasi.

The authenticity of Kanchi chronicles is approved by the great Indologist Kota Venkatachalam in his book on "Age of Lord Buddha" where he says the chronology of the Kamakoti Pita is of

the utmost importance as it gives accurate dates for a number of events in the history of India. The traditional dates given¹ fit in with the evidence which has been gathered from different sources about the dates of Buddha and of other historical events",

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¹ See Chapter IV of Sri K. Neelakantan's Sri Sankara Charya and the Mutts established by him.

Sri Sureswarachari

As stated already Sri Adi Sankara headed only the central Mutt in Kanchi. Though he established other Mutts he did not take up the Peetadhipathi's role in Sringeri, Dwaraka, Puri or Jyotir. So also Sureswarachari who was in Poorvashrama the great Mimamsika Mandana Misra whom Sri Sankara vanquished in debate and converted him into the holy order of Advaitin Sanyasin did not head any Mutt. It is true that Sureswara was always with Adi Sankara and finally was in Kanchi where there is clear proof of the existence of a Mandana Misra agraharam (Sureswara's Purva Ashrama name). Sri Acharya Udayavir Sastri mentions how Sringeri tried to list Sureswaracharya in its Guruparambara. Correctly the first Acharya of Sringeri was only Hastakamalacharya - Prthividharacharya. Sri Adi Sankara utilised the great administrative skill of Sureswaracharya to generally supervise all the five Mutts and rush to their help whenever needed. In this sense Sureswarachari though in Kanchi was not its Pontiff as per Acharya Udayavir Sastri. He says that after Adi Sankara, Sureswaracharya asked Sarvajnatman to be the next Pontiff of Kanchi. (Ibid at p. 54). All the reputed authors like Sri T. S. Narayana Sastry and Lakshminarasimha Sastry along with Natarajayyar opine that Sri Sureswarachari had overall jurisdiction on all the five Mutts for about 70 years. Kanchi being the central Mutt and since Adi Sankara was in Kanchi only during his final earthly days (till 477 B.C.) Sureswaracharya chose his head quarters at Kanchi only. Of all the five Mutts it is agreed by all the authors including Acharya Udayavir Sastri that the Kanchi list of Guruparambara is alone fully perfect. It's chronicles, inscription plates etc. are all well-preserved. Next comes Dwaraka where however due to certain litigations and differences there were some splits in the mutt affairs affecting the continuous maintenance of records.

But Dwaraka excels in retaining the Sudhanva copper inscription and the treatise "Vimarsa" by its own Acharya as these give all authenticity to the period of Sankara as from 509-477 B.C. The Jyotir and Puri Mutts have disconnected haphazard records while Sringeri had no records (due to robbery and destruction etc) from

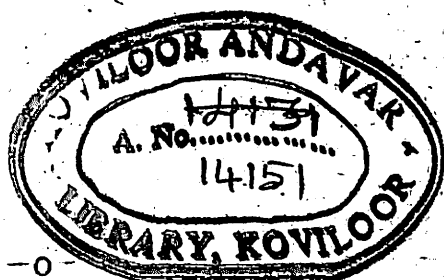
481 B.C. to the 13th century A.D. till the time of Vidyanaraya as discussed elsewhere. So, all authors and Indologists give the greatest value to the Kanchi records.

It is to quote Mr. T. S. Narayana Sastry (p. 206) to wit: "The name Sureswara is clearly an innovation brought about by the advocates of the Sringeri Mutt after 1856 A.D. Upto that period every one believed that Prithvidhara or Visvarupa was the immediate successor in that Mutt during Sankara's life times". In fact Mr. Sastri adds "we find in His Highness Krishna Raja Udayar's Guruparambara only the name of Prithvidhara as the immediate successor of Sankara in the Sringeri Mutt. No doubt I am aware that in some of the later manuscripts the name of Visvarupachari is introduced in place of Prithvidharacharya; but none of these manuscripts mention the name of Sureswaracharya as given in the above list and in the Guruparambara Stotra recently published in Telugu".

Sri T. S. N. Sastri (*Age of Sankara* at p. 222—223 FN) refers to the Mathamnaya and Guruparambaras preserved in the Govardhana Mutt at Jagannath (pp 56—59²) and observes: "The Mathamnaya of Sringeri Mutt practically agrees with that of Kumbakonam Mutt as recently framed by them and both of them place Padmapada in Dwaraka Mutt, Totaka in Jyotir Mutt, Hasthamalaka in Govardhana Mutt and Visvarupa in Sringeri Mutt. But the Sringeri Mutt first identified Visvarupa with Sureswaracharya and thereby the name of Sureswaracharya is directly inserted instead of Visvarupacharya in their recently published Mathamnaya and Guruparambara. Similarly Guruparambara published by the Kumbakonam Mutt during recent years has introduced Sureswaracharya as the first Acharya (after Sankara) though the same is contradicted by *Gururathnamalika* of Sri Sadasiva Brahmendra and its commentary *Sushuna* by Atmabodhendra Saraswati which give only Mahadeva or Sarvajna Sankara, the author of Samkshepa Sarika as its first Acharya³.

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- 1 His Highness took Mantradiksha from the Sringeri Acharya and was a sincere and ardent disciple of the Mutt. He was in Acharya's confidence and had access to the Mutt records.
 - 2 By vinjapana of Mitrapramoda of Vidyanataka published by Vidyaprakasa of Govardhana Matha.
 - 3 Compare stanza 38 of *Guru Ratnamalu* and its commentary by Atmabodhendra. Vide also Jagadguru Ratnamala Sotras pp 46 to 48 in the new edition published by Kanchi Kamakoti Kosasthanam.

It should be noted that Vidyaranya was born in Kanchi and studied in Kanchi. Later in life, he helped Vijayanagar Kingdom a lot in founding it. So did he help in restoring Sringeri to life again after the debacle of eclipse for 800 years. According to the Mysore Archaeological Department report for the year 1928, the Sringeri Mutt did not have any worthwhile existence or properties till the advent of Vidyaranya who succeeded in getting from the Emperors of Vijayanagar for the Mutt rich land endowments¹.



¹ See Neelakantan's Book p. 55.

The Vidyaranya Tangle

As pointed out in Natarajayyar and Lakshminarayana Sastri's treatise (p. 85-86) in early 14th century the Pontiff at Kanchi was Vidyathirtha. He was the Guru of Sayana Madhava (later Vidyaranya head of Virupaksha Math) and of Bharati Krishna Thirtha the younger brother of Vidyaranya. Sankarananda, who later succeeded Vidya Thirtha, on the Kanchi Kamakoti Pita was not only for some time the Guru of both Vidyaranya and Bharati Krishna Thirtha, but also rendered considerable assistance to restore the Sringeri Math and to found new Maths to stem the tide of Ramanujites, Madhava proselytism and Roman Catholic evangelism. The eight sishtyas chosen by Vidya Thirtha and Sankarananda for this onerous task were Satchidananda, Advaitananda, Sevadhi Mahadeva, Sukhananda, Brahmananda, Sundrananda and Sukhananda. The new Mutts include Sivaganga Mutt, Virupaksha Mutt, Pushpagiri Mutt, Avani Mutt, Sankeshwar Pita, Karavir Peetam, Amani Mutt. While Vidyaranya helped the restoration of Sringeri, he assumed the Pontificate only of Virupaksha Mutt. Vidyaranya operated from Kudali from 1324 to 1350 in the renovation of Sringeri. In 1333 A.D., he placed Bharati Krishna Thirtha as the head of Sringeri Mutt. Natarajayyar adds (at p. 162) "Vidyaranya was never the Pontiff of any Math except Virupaksha Math. Obviously, the Sringeri Calendar is wrong to include him in its parambara and assign to him the period 1380 to 1386". Curiously, Kudali also includes him in its Pontificate as operating from 1324-1379. Both are clearly wrong. The great work of Vidyaranya was to liberate Sringeri as in those times Karnataka had been plunged into near chaotic condition following the invasion of Malik Kafur (*Ibid* pp 160-161). In fact Vidyaranya's hands were full with reestablishment of Sringeri, establishment of eight new Mutts and also in helping Bukka and Harihara in founding the Vijayanagar Kingdom. All this was done by him under the orders of the Kanchi Pontiff Vidya Thirtha. All this shows how greatly Kanchi functioned as a responsible central mutt helping all other Sankara Mutts. Natarajayyar (*Ibid* p. 163) dismisses the notion that Vidya Sankara of Sringeri is identical with Vidyaranya since the former lived nearly nine centuries earlier than Vidyaranya.

Chronology of Sankara: Important Events

Sri Triveda's Chronology of the five Mutts have already been cited from Bhavan's Publication. This is fairly corroborated by T. S. N. Sastry (*Age of Sankara p. 198*) : (1) that Dwaraka was established in 490 B.C. with Visvarupa, brother of the famous Suresvaracharya (Mandana Misra) as its first Acharya; (2) the Jyotir Math at Badrikashrama in 485 B.C. with Thotakacharya as its first Acharya (3) Govardhana Math of Jagannathapuri in 484 B.C. with Padma Pada Charya (Sanandana) as its first Acharya, (4) The Sarada Pita at Sringeri in 483 B.C. with Hasthakamalacharya (Prithvidhara) as its first Acharya and (5) the Kamakoti-peeta at Kanchi in 481 B.C. with Sri Sankara Bhagavath Padal himself as its first Acharya. T. S. N. Sastry (p 180) fixes Sankara's initiation by Govinda Bhagavat Pada-charya into Karma Sanyasa at Amarakantha on the banks of Narmada river in phalguna Suddha Dvitya of the cyclic year "Subhakrit" in Kali 2603-499 B.C.¹ Sankara visits Govindapadacharya the Parama-guru aged 120 years from Kali 2605 to 2609 ie. 497 to 493 B.C. Sankara met Kumaralli Bhatta in 492 B.C. (*Ibid* p 183), Sankara ordains Mandana Misra as Sanyasin (Suresvarachourya in the cyclic year Sadharana 2611 Kali-491 B.C.) Sankara's visit to Nepal was in Kali 2614 to 2615-488 to 487 B.C. As stated already chit Sukacharya's *Brihat Sankara Vijaya* clearly fixes the birth date of Sankara as in 509 *Chit Sukhacharya's* original text and the horoscope of Sankara are all given in extenso by T. S. N. Sastry from pages 272 to 288.

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¹ This clearly disproves the assertion of Mr. R. M. Umesh, giving a later date in A.D. (before 800 A.D.) to Govindapada, Acharya Udayavir Sastri in his book (at 19) agrees with our view (also Sri T. S. N. Sastri's opinion).

Conclusive note on Sringeri Mutt - need for Amity and Unity

In the light of the treatise and on a full reading and thinking of all the available Sankara literature, documents and inscription, it appears to us that much of the controversy between the Kanchi-Sringeri-Kudali is meaningless in view of the fact that the Kudali-Sringeri litigation which we had referred to stemmed from the desire of Kudali to claim priority over Sringeri due to the fact that the later Mutt was practically inactive and was in oblivion for over 80 years as detailed below. The testimony of Sri T.S. Narayana Sastri in his "*The Age of Sankara*" (2nd Edn. p 207) to the greatness of the Sringeri Mutt is over so *aposite* :

"Though there can be no doubt that the Sringeri Mutt was one of the first five Mutts formed by Adi Sankara, a perusal of the above (list of the Mysore Maharaja referred to earlier) clearly shows that it had been very much neglected until Sri Vidyaranya took charge of the same from whose time it appears to have been gaining in prestige as one of the Maths established by Sankara Bagavath Padal. Owing to the innate greatness and extra-ordinary learning of Sri Vidyaranya Swami, who practically reformed the Math in the year 1253 of the Salivahana Saka corresponding to 1331 A.D. (1253+78) while both his Guru and Paramaguru Vidya Thirtha (50th Pontiff of Kanchi) and Bharathi Thirtha were alive, and owing no doubt, to the political influence which he exercised as one of the Chief Ministers under a great and powerful Hindu King (Vijayanagara Samrajyam) and owing also to the personal magnetism and purity of life of its later Acharyas, the Sringeri Mutt has become at present the foremost and the most important Mutts established by Sankara in India".

In the treatise of Lakshmi Narasimha Sastry and Natarajayyar also we have the following clear statement after the discussion (in pp 78-79) as to the eclipse of Sringeri Mutt for over 800 years, in the Epilogue (pp 141-142) to wit : "All the Maths be it Dwaraka, Badri, Puri or Sringeri or Kanchi - all these Maths are ours having been founded by the Bhagavatpada himself. All the Acharyas are

our Acharyas claiming our respect. In particular we take pride in our Acharyas of Sringeri and offer them our profoundest obeisance because they belong to a collateral line of the Kamakoti Pitha. Long Live our Acharyas ! Long Live our Acharyas of Sringeri and of the Kanchi Kamakoti Pitha. May they shed their grace on us

This fine tribute to Sringeri is from ardent devotee authors of the Kanchi Acharya. Though some ill - informed adherents of Sringeri criticise these authors and also Sri T. S. Narayana Sastry High Court Vakil, the fact remains that Truth inspires them all (those authors to venerate the Sarada Sringeri Pitha ever so much, though unfortunately that Mutt had to be in oblivion for over 800 years. These eloquent praise of amity and unity in the above treatises should inspire and goad all Advaitins to stand united for the good of our Nation. Such unity alone can foster national integration. We, therefore, appeal to the noble disciples of Sringeri and Kanchi Mutts to close up their ranks, forget all past misunderstandings and abide by their Acharyas' clarion call of national integration which was the prime teaching of Sri Adi Sankara Bhagavat Padal. Doctrine of Advaita means "One" i.e. the divinity in each of us (the Atman) is but the tiny projection of the Paramatman (the Almighty formless Brahman). When all of us are 'one' how can there be any difference or duality in thought, word and deed amongst us all or among the five Sankara Mutts who stand by the Advaita tenets of Sri Adi Sankara Bhagavat Padal.

We have necessarily to bear in mind that of the five Mutts, Sringeri Mutt had to face very many great ordeals and misfortunes, due to various factors such as disturbed condition in Karnataka Civil War, the violent and devastating onslaught of prosylitising creeds of Roman Catholics, Veera Saivites, Madhva fanatics etc. In fact for some years Sringeri had to take refuge in Kudali. Its properties, documents chronicles etc. got burgled or devastated. It would appear the Mutt got nearly extinct with no Acharya for 800 years or so. Even priorly it was the Central Mutt of Kanchi during the Acharya Vidya bodha ghana to adorn the Sringeri Mutt from 773-848 A.D. His successor also was a Kanchi Jnanaghana Acharya from 848 to 910 A.D. The title of "Ghana" and "Saraswathy" or "Indra Saraswathy" pertain only to Kanchi Mutt. This is clearly accepted in the Sringeri Mutt list where these two figure

as Acharyas in their list. It ought to be Hastamalakacharya *alias* Prithvidhara instead of Sureswara as the 1st Pontiff of Sringeri. The relationship of Kanchi and Sringeri during these periods were cordial. But after 910 A. D. Sringeri again had to face trouble due to disturbances and the Karnatic Wars and the invasion by Malik Kafur. There were no records of the Mutt available as they were lost in the turmoil. Till the advent of Vidyaranya who is alleged to have become the Pontiff of Sringeri from 1380 A.D. to 1386 A.D. things were in pellmell. Actually Vidyaranya only restored Sringeri Peeta and was never its Pontiff. He appointed Bharati Krishna Thirtha to the Sringeri Gadi. This Vidyaranya was born in Kanchi and was sent by his Guru Sri Vidya Thirtha the 51st Pontiff of Kanchi merely to restore the Mutt. Thus we see Kanchi Peeta befitting the tradition from its first Acharya Sri AdiSankara Bhagavat Padal always ran to the succour of Sringeri Math when needed.

But the Kudali Mutt which had a less chequered career than Sringeri, appears to have taken advantage of Sringeri's eclipse for long periods, and tried to assert its seniority as a Sankara established Mutt over Sringeri. The Kanchi adherents for a time appeared to have supported the Kudali cause. This obviously piqued and angered the Sringeri Mutt which had come into prominence after the great resuscitation engineered by Vidyaranya. The result was the spate of litigations between Kudali and Sringeri as also between Sringeri and Kanchi, Sringeri denouncing that Kanchi Mutt was not one of the Mutts established by Sankara. The litigations as already referred to by us went against Sringeri and the result is we now witness the acrimony continuing even to the present day.

As we stated earlier all these undesirable acrimony could have been avoided if only Sringeri stuck to its birth in 483 B.C. Instead of doing this, the Mutt erred in postulating an AD date of Sankara's birth. Here too, there has been constant shifting; it was once 48 B.C. then 18 B.C. then 788 B.C. 784 B.C. and so on. Of course these dates were engineered by Sringeri's misguided loyal adherents in the belief that it will benefit Sringeri. To this date the Mutt as such had not authoritatively posited clear dates for the birth of Sankara and the Mutts established by him.

We submit even now it is open to the Sringeri Mutt to proclaim Sankara's date was only 509 B.C. to 477 B.C. that as Sringeri Mutt was in eclipse for some centuries and lost its records, it can only give the names of such Acharyas as are clearly remembered. In that event the present 35th Sringeri Acharya may rank as 72nd or 73rd Pontiff or so. It is hoped this may be done sooner or later. The over-whelming evidence for 509 B.C. which we have given in this thesis is clear enough. At one time during the litigation in 1844 against Kanchi, the representative of Sringeri Mutt had filed an affidavit that there were 68 Athisthanams for the late Acharyas of Sringeri which in essence seals the date of Sankara as 509 B.C. This was in the court of the Principal Sadar Amin Trichinopoly in O. S. No. 93 of 1844. So is it we plead that Sringeri Mutt can now frankly mention the true facts pertaining to the period of the eclipse of the Mutt for 800 years and more and abide by the 509 B.C. date in line with the other four Sankara Mutts. Acharya Udayavir Sastri in his aforesaid work explains vividly the needless controversy between Kanchi and Sringeri as to the date of Sankara which he fixes indisputably to be only 509 B.C.

If Sringeri Mutt desires not to change the A.D. date to the B.C. date, it may affect its own prestige and seniority, if the Government of India favours the rewriting of our Indian History on national lines with the corner stones of Chronology resting on 3067 B.C. for the M.B. War, 1887 B.C. for Buddha's Birth, 1472 B.C. for Asoka, 509 B.C. for Sankara and accepting the Vikrama and Salivahana Eras to date from 57 B.C. to 78 B.C. respectively. It was Sankara Bhagavatpadal that emphasised the Unity of India (spoken to by Jawaharlal Nehru in *His Glimpses of World History*) and the present National situation demands the upholding of the Unity of the Nation, and accepting the oneness of Bharat's national integration and the high advaitic moral Gospel of Adi Sankara. To this end the Sankara Mutts must close their ranks and rouse the citizens of India to follow the tenets of Adi Sankara viz. Unity and righteousness. This is ever so necessary in this materialistic age where agnosticism and atheism appear to temporarily thrive at the expense of our Nation's decadence in spirituality, morals, economy and political unity. Political unity cannot be achieved in the absence of spiritual unity and in the absence of moral calibre of all Indian

citizens be they politicians, businessmen, learned professions or farmers and labourers. These maladies that beset the nation can be got over and cured if the Nation stood by Sri Adi Sankara's gospel of unity in all spheres of life from Kashmir to Cape Comorin. This Gospel of Sankara can be effectively preached and practiced if all the five Mutts close up their ranks and unitedly guide the Nation with one voice as to Adi Sankara Bhagavat Padal's tenets.

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APPENDIX-I

List of Sri Sankaracharyas who adorned the Kamakoti Pita Established by Adi Sankara at Kanchi and Subsequently removed to Kumbhakonam

No.	Name of the Acharyas	Date of their Abhisekha	Date of their Brahmi- bhava	Total per- iod of their Regimē
1	Sankara Bhagavatpada or Sankara-I born at Kaladi of Aryamba and Sivaguru in 509 B.C.	480 B.C.	477 B.C.	3 Years
2	Sureswara-I (as regent)	477 "	407 "	70 "
3	Sarvajna Muni or Sankara-II	407 "	365 "	42 "
4	Satyabodha	365 "	329 "	36 "
5	Jnanadhana or Jnanottama	329 "	266 "	63 "
6	Suddhananda	266 "	185 "	81 "
7	Anandajana or Anandagiri	185 "	116 "	69 "
8	Kaivalyananda or Satchidananda	116 "	33 "	83 "
9	Kripa-Sankara or Sankara-III	33 "	8 A.D.	41 "
10	Sureswara-II	8 A.D.	65 "	57 "
11	Chidghanendra	65 "	110 "	45 "
12	Chandrasekhara	110 "	173 "	63 "
13	Satchighanendra	173 "	242 "	69 "
14	Vidyaghanendra	242 "	316 "	74 "
15	Gangadhara Gishpati	316 "	328 "	12 "
16	Ujjvala Sankara or Sankara-IV	328 "	366 "	38 "
17	Gauda Sadasivendra	366 "	374 "	8 "
18	Surendra Yogi	374 "	384 "	10 "
19	Abhinava Vidyaghanendra	384 "	397 "	13 "
20	Muka Sankara or Sankara-V	397 "	436 "	39 "
21	Chandrachudendra	436 "	446 "	10 "
22	Paripurana-bodhendra	446 "	480 "	34 "
23	Satchitsukhendra	480 "	511 "	31 "
24	Chitsukendra	511 "	526 "	15 "
25	Satchidanandaghanendra	526 "	563 "	16 "
26	Chid-Vilasendra	563 "	576 "	13 "

27	Mahadevendra Sarasvati	576 A.D.	600 A.D.	24 Years
28	Purnabodhendra Sarasvati	600 "	617 "	17 "
29	Bodhendra Sarasvati	617 "	654 "	37 "
30	Brahmanandaghanendra	654 "	667 "	13 "
31	Chidanandaghanendra	667 "	671 "	4 "
32	Satchidananda-Ghanendra	671 "	691 "	20 "
33	Ghandrasekharendra	691 "	709 "	18 "
34	Chit-Sukhendra	709 "	736 "	27 "
35	Chitsukhanandra	736 "	757 "	21 "
36	Vidya-Ghana-Muni	757 "	801 "	44 "
37	Abhinava Sankara or Sankara-VI (Born at Chidambaram on 788 A.D.)	801 "	839 "	38 "
38	Satchidvilasa	839 "	872 "	33 "
39	Mahadevendra	872 "	914 "	422 "
40	Gangadharendra	914 "	949 "	35 "
41	Brahmananda-Ghanendra	949 "	977 "	28 "
42	Ananda-ghana	977 "	1013 "	36 "
43	Purna-Bodhendra	1013 "	1039 "	26 "
44	Paramasiva	1039 "	1060 "	21 "
45	Bodhendra	1060 "	1097 "	37 "
46	Chandrachuda	1097 "	1165 "	68 "
47	Advaitananda-bodhendra	1165 "	1199 "	34 "
48	Mahadevendra	1199 "	1246 "	47 "
49	Chandrasekharendra	1246 "	1296 "	50 "
50	Vidyathirtha or Sankara-VII	1296 "	1384 "	88 "
51	Sankarananda or Sankara-VIII	1384 "	1416 "	32 "
52	Purnananda-Sadasivendra	1416 "	1497 "	81 "
53	Mahadevendra	1497 "	1506 "	9 "
54	Chandrachudendra	1506 "	1512 "	6 "
55	Sadasivendra	1512 "	1538 "	26 "
56	Paramasivendrarya	1538 "	1585 "	47 "
57	Sadasiva Brahendra	1585 "	1637 "	52 "
58	Bodhendra Yogindra	1637 "	1691 "	54 "
59	Atmaprakasendra	1691 "	1703 "	12 "
60	Mahadevendra Sarasvati	1703 "	1746 "	43 "
61	Atmabodhendra Sarasvathi	1746 "	1772 "	26 "
62	Mahadevendra Sarasvathi	1772 "	1813 "	41 "
63	Chandrasekharendra Sarasvathi	1813 "	1850 "	37 "

64	Mahadevendra Sarasvathi	1850 A.D.	1890 A.D.	40 Years
65	Chandrasekharendra Sarasvathi	1890	1907	17 "
66	Mahadevendra Sarasvathi		Feb. 6,	Feb.,
		1907	1907	12 "
67	Chandrasekharendra Sarasvathi (the present illustrious Acharya)	1907 Feb. to 1971 (Now living)		64 years (Now in 1985 running)
68	Jayendra Sarasvathi took Sanyasa 1954 March took to Gadi in 1972			

Note : Appendix-I (of Kanchi) is drawn from pp 194 to 197 of
Sri T. S. Narayana Sastri's Treatise on "*Age of Sankara*".

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APPENDIX-II

The Acharya Parambara of Kudali

(*According to the Indian Patriot*) 1912 May - June

No.	Name	Date of Accession	Date of demise
1	Sri Sankara Bhagavatpada		
2	Viswarupa Bharati		
3	Chidrupa Bharati		
4	Gangadhara Bharati		
5	Chidrupa Bharati		
6	Bodhaghana Bharati		
7	Jnanottama Bharati		
8	Narasimha Bharati		
9	Iswara Bharati		
10	Nrsimha Bharati		
11	Vidyasankara Bharati		
12	Krsna Bharati		
13	Sankara Bharati		
14	Chandrasekhara Bharati		
15	Satchidananda Bharati		
16	Brahmananda Bharati		
17	Chidghana Bharati		
18	Purushottama Bharati		
19	Madhusudana Bharati		
20	Jagannatha Bharati		
21	Visvanada Bharati		
22	Vimalananda Bharati		
23	Vidyaranya Bharati		
24	Vidyarupa Bharati		
25	Bodhaghana Bharati		
26	Jnanottama Bharati		
27	Iswara Bharati		
28	Bharati Sankara	1153 A.D.	
29	Bharati Thirtha	1346 A.D.	
30	Vidyaranya	1336 A.D.	
31	Nrsimha Bharati		1350 A.D. 1393 A.D.

32	Chandrasekhara Bharati		
33	Ramachandra Bharati		
34	Sankara Bharati		
35	Sankara Bharati		1407 A.D.
36	Chandrasekhara Bharati	1409 A.D.	1415 ..
37	Purusottama Bharati		1418 ..
38	Madhusudana Bharati		
39	Narasimha Bharati		
40	Visnu Bharati		
41	Gangadhara Bharati		
42	Narasimha Bharati		
43	Sankara Bharati		
44	Purushottama Bharati		
45	Ramachandra Bharati	1513 A.D.	1547 A.D.
46	Narasimha Bharati	1547 ..	1609 ..
47	Vidyaranya Bharati	1609 ..	1655 ..
48	Narasimha Bharati	1655 ..	1682 ..
49	Sankara Bharati	1681 ..	1697 ..
50	Narasimha Bharati	1697 ..	1713 ..
51	Sankara Bharati	1713 ..	1727 ..
52	Narasimha Bharati	1727 ..	1751 ..
53	Sankara Bharati	1751 ..	1763 ..
54	Narasimha Bharati	1763 ..	1769 ..
55	Sankara Bharati	1769 ..	1807 ..
56	Narasimha Bharati	1807 ..	1820 ..
57	Sankara Bharati	1820 ..	1856 ..
58	Narasimha Bharati	1856 ..	1859 ..
59	Sankara Bharati	1859 ..	1875 ..
60	Narasimha Bharati	1873 ..	1897 ..
61	Sankara Bharati	1884 ..	1891 ..
62	Narasimha Bharati	1891 ..	1902 ..
63	Sankara Bharati	1901 ..	1924 ..
64	Vidyasankara Bharati	1924 ..	1925 ..
65	Valukeswara Bharati	1925 ..	1933 ..
66	Vidyabhinava Bharati	1933 ..	1937 ..
67	Satchidanandasankara Bharati	1937 ..	—

There was some dislocation in the succession here, according to the *Jagadguru Parampara Stuti* of the Kudali Sringeri Math published in 1947.

Note: There are some striking differences in details between the Parambara furnished by the *Indian Patriot* (1912) and those of the *Jagadguru Parampara Stuti* Published by the Srimad Jagadguru, Kudali Sringeri Maha Samasthan, in 1946. We have, however, reasons to believe that the details as given in the "*Indian Patriot*" are more reliable and hence we have adopted them.

Note: Appendix II (of Kudali) and Appendix III (of Dwaraka) are reproduced from Natarajayyar and L. Sastri's treatise pages 167-172.

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APPENDIX - III

The Acharya Parambara of Dwaraka

No.	Name	Date of Accession	Date of demise
	Sri Sankara Bhagavatpada		2691 Y.S.
1	Brahmasvarupacharya	2691 Y.S.	2715 "
2	Chitsukacharya	2714 "	
3	Sarvajnanacharya	2714 "	2823 "
4	Brahmananda Tirtha	2823 "	2890 "
5	Svarupabhiijnacharya	2890 "	2942 "
6	Mangalamurti Acharya	2942 "	2965 "
7	Bhaskara Acharya	2965 "	3008 "
8	Prajnanacharya	3008 "	3040 "
9	Brahmanjyotsnacharya	3040 "	9 V.S.
10	Anandavirbhavacharya	—	—
11	Kalanidhi Thirtha	9 V.S.	82 "
12	Chidvilasacharya	82 "	114 "
13	Vibhutyandacharya	114 "	154 "
14	Sphurtinilayapada	154 "	203 "
15	Varatantu Pada	203 "	249 "
16	Yogarudacharya	249 "	360 "
17	Vijnana Dindimacharya	360 "	394 "
18	Vidya Thirtha	394 "	438 "
19	Chit-Sakthi Desika	438 "	483 "
20	Vijneswara Thirtha	483 "	511 "
21	Rtambhavacharya	511 "	572 "
22	Amareswara Guru	572 "	608 "
23	Sarvamukha Thirtha	608 "	669 "
24	Svananda Desika	669 "	721 "
25	Samararasikacharya	721 "	799 "
26	Narayanasrama	799 "	836 "
27	Vaikunthasrama	836 "	885 "
28	Trivikramasrama	885 "	911 "
29	Sasisekharasrama	911 "	960 "
30	Trayambakasrama	960 "	965 "
31	Chidambarasrama	965 "	1001 "

32	Kesvasrama	1001 V.S.	1050 V.S.
33	Chidambarasrama	1052 "	1083 "
34	Padmanabhasrama	1083 "	1100 "
35	Mahadevasrama	1109 "	1184 "
36	Satchidanandasrama	1184 "	1207 "
37	Vidyasankarasrama	1207 "	1265 "
38	Abhinava Satchidanandasrama	1265 "	1293 "
39	Nrsimhasrama	1293 "	1326 "
40	Vasudevasrama	1326 "	1361 "
41	Purusottamasrama	1361 "	1384 "
42	Jnanaradhanasrama	1384 "	1408 "
43	Hariharasrama	1408 "	1411 "
44	Bhavasrama	1411 "	1421 "
45	Brahmasrama	1421 "	1436 "
46	Vamanasrama	1436 "	1463 "
47	Sarvajnanasrama	1463 "	1489 "
48	Pradyumnasrama	1489 "	1496 "
49	Govindasrama	1495 "	1523 "
50	Chidasrama	1523 "	1576 "
51	Visvesvarasrama	1576 "	1608 "
52	Damodarasrama	1608 "	1615 "
53	Mahadevasrama	1615 "	1616 "
54	Ariruddhasrama	1616 "	1625 "
55	Achyutasrama	1625 "	1629 "
56	Mahadevasrama	1629 "	1635 "
57	Anandasrama	1716 "	1716 "
58	Visvarupasrama	1716 "	1721 "
59	Chidghanasrama	1721 "	1726 "
60	Nrsimhasrama	1726 "	1735 "
61	Manoharasrama	1735 "	1761 "
62	Prakasananda Sarasvathi	1761 "	1775 "
63	Visuddhanandasrama	1775 "	1831 "
64	Vamanesa	1831 "	1878 "
65	Kevalasrama	1878 "	" "
66	Madhusudanasrama	1848 "	1862 "
67	Hayagrivasrama	1862 "	1863 "

68	Prakasra ma	"	"
69	Hayagrivasrama Sarasva thi	1863 "	1874 "
70	Sridharasrama	1874 "	1914 "
71	Damodarasrama	1914 "	1928 "
72	Kesavasrama	1928 "	1935 "
73	Srī Rajarajeswara Sankarasrama	1935 "	1957 "
74	Madhava Thirtha	1957 "	1972 "
75	Trivkrama Thirtha		
76	Bharati Krsna Thirtha		
77	Swarupananda		
78	Yogeswarananda		
79	Abhinava Satchidananda	Present Acharya (sitting Acharya)	(Nirvana (7-4-82)

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APPENDIX-IV

Sringeri Guruparampara

I. Vide pp 200-202 of T. S. Narayana Sastri's "*Age of Sankara*"

Sri T. S. N. Sastry states (at p 202). "The list has been prepared from the table showing the list of Acharyas of the Sringeri Mutt under the heading of Sri Sringeri Jagadguru Parampara published in Tamil under orders of H. H. Sri Jagadguru Narasimha Bharati VIII immediately after his Brahmibhava in 1879 as an appendix to the Tamil translation of *Madhaviya Sankara Vijayam* complied under the supervision of Bangalore Siddhanti Sri Subrahmanya Sastriar and Printed at the Memorial Press No. 39, Thambu Chetty Street, Madras-600 001.

**List of Sri Sankaracharyas who adorned the Sarada
Pita established by Adi Sankara at Sringeri (Sringeri)**

No.	Name of the Acharyas	Date of their Abhisekha	Date of their Brahmi-bhava	Total period of their Regime
1	Sankara Bhagavatpada	18 B.C.	12 B.C.	6 years
2	Sureswaracharya	12 "	773 "	785 "
3	Nityabodhaghana	773 "	848 "	75 "
4	Jnanaghana	848 "	910 "	62 "
5	Jnanottama Sivacharya	910 "	953 "	43 "
6	Jnanagiri	953 "	1038 "	85 "
7	Simhagiri	1038 "	1098 "	60 "
8	Isvara Tirtha	1098 "	1146 "	48 "
9	Narasimha Tirtha	1146 "	1228 "	82 "
10	Vidya Thirtha (Vidya Sankara)	1228 A.D.	1333 A.D.	105 "
11	Bharatikrishna Thirtha	1333 "	1380 "	47 "
12	Vidyaranya	1330 "	1386 "	7 "
13	Chandrasekhara Bharati I	1386 "	1389 "	3 "
14	Narasimha Bharati I	1389 "	1408 "	19 "
15	Purushothama Bharati I	1408 "	1448 "	40 "

16	Sankarananda	1448 A.D.	1454 A.D.	6 years
17	Chandrasekhara Bharati II	1454 "	1464 "	10 "
18	Narasimha Bharati II	1464 "	1479 "	15 "
19	Purushothama Bharati II	1479 "	1517 "	38 "
20	Ramachandra Bharathi	1517 "	1560 "	43 "
21	Narasimha Bharati III	1560 "	1573 "	13 "
22	Narasimha Bharathi IV	1573 "	1576 "	3 "
23	Narasimha Bharathi V	1576 "	1599 "	23 "
24	Narasimha Bharathi VI	1599 "	1622 "	23 "
25	Satchidananda Bharati I	1622 "	1663 "	41 "
26	Narasimha Bharati VII	1663 "	1705 "	42 "
27	Satchidananda Bharathi II	1705 "	1741 "	36 "
28	Abhinava Satchidananda Bharathi I	1741 "	1767 "	26 "
29	Abhinava Narasimha Bharathi	1767 "	1770 "	3 "
30	Satchidananda Bharati II	1770 "	1814 "	44 "
31	Abhinava Satchidananda Bharathi II	1814 "	1817 "	3 "
32	Narasimha Bharathi VII	1817 "	1878 "	61 "
33	Satchidananda Sivabhinava Narasimha Bharathi	1878 "	1912 "	34 "
34	Chandrasekhara Bharati III	1912 "	—	Present Pontiff

Sri T. S. Narayana Sastri adds (at p 202)

"The above list has been prepared from the table showing the list of Acharyas of the Sringeri Mutt under the heading of Sri Sringeri Jagadguru Narasimha Bharati VIII, published in Tamil under the orders of His Holiness Sri Jagadguru Narasimha Bharati VIII, immediately after his Brahmabhava in 1879, as an appendix to the Tamil translation of Madhaviya Sankara Vijayam compiled under the supervision of Bangalore Siddhanti Sri Subrahmanya Sastriar and printed at the Memorial Press No. 39, Thambu Chetty Street, Madras-600 001. No doubt, the above list tallies with the records preserved in the Sringeri Mutt, the Guruparampara Stotras and the Amhaya Stotras of the Sringeri Mutt Published in Telugu character by Vavilla Ramaswamy Sastri in 1885 and the Guruparambara Stot-

ras etc., published in Devanagari character under the orders of His Holiness Sri Jagadguru Satchidananda Sivabhinava Narasimha Bharati Swamigal, the late Sri Sankaracharya of the Sringeri Mutt recently by Sri Vani Vilasa Press, at Srirangam. But it must be pointed out that there is some discrepancy between these two accounts—and that given by His Highness Sri Krishnaraja Udayar, the grand father of His Highness of Sri Krishnaraja Udayar Bahadur G. S. S. I. the present Maharajah of Mysore, in his Sringeri Mutt Guruparampara and in his *Ashtottarasatanamastotra* on the late Sri Narasimha Bharati Swamigal of Sringeri Mutt, composed on Wednesday 'Savana Sukla Pratipada of *Ananda*, in the year 1776 of Salivahana Saka, corresponding to 26th July 1854. In the list so given by His Highness, only 30 Acharyas are enumerated from Adi Sankaracharya to Sri Narasimha Bharati Swamigal, the Paramaguru of the present Acharya of the Sringeri Mutt. But Sankarananda and Narasimha Bharati VI—the 16th and the 24th Acharyas in the above list are altogether omitted, so that the present 34th Acharya H. H. Sri Jagadguru Chandrasekhara Bharati Swamigal III will only be the 32nd Acharya according to the venerable Sri Krishnaraja Udayar, the author of the two stotras (Vide pp 203-205 Ibid).

Note : The aforesaid list is also referred to by Sri K. G. Natesa Sastry in *Jignasa* (1927 A.D. pt 3 pp 21-22) as to which B. Suryanarayana Rao B.A., in his History of the "Never to be Forgotten Empire" (or Vijayanagar Geneology pp XIV reproduced as aforesaid in "*Jignasa*") says "This list is copied from a Manuscript which was in the Puja (worship) box of Narasimha Bharati IV and comes therefore from the best source". This list is also found in pp 164-165 of Natarajayyar and Lakshminarasimha Sastry's treatise,

II. Acharya Udayavir Sastri's Data

Acharya Udayavir Sastri, a renowned Sanskrit Scholar and Indologist in his book "*The Age of Sankara*" (at pp 58-60) postulates a similar list with some variations and adds "that the list is based on the miscellaneous material available at Sringeri mutt¹. The *Guru Vamsa Kavya*, *Srimath Jagadguru Sankara Math Vimarsa*, Kashi, Kumbakona math *Vishyak Vivad* etc. are worth being mentioned here.

In this List	Time	Period of Headship
1. Sankaracharya	684- 716 A.D.	not given
2. Sureshwaracharya	712- 773	61
3. Nityabodhaghanacharya	773- 848	75
4. Jnanaghana charya	848- 910	62
5. V. Chandrasekhara		
	Bharati 1912-1954	42
6. Abhinava Vidyathirtha	1954	(present in 1982 also)

As stated elsewhere the findings of Acharya Udayavir Sastri is that the real date of Sankara's Birth is 509 B.C. and not 684 B.C. and that the Sringeri date is not authentic (See p 58 of the book). The Acharya clearly explains that the rift between Kanchi and Sringeri is needless and that the propaganda of the latter mutt is ill-advised. He clearly states (at p 63-64).

"That the present propaganda literature² of Sringeri Mutt was prepared with a view to presenting any facts if doubtful. It will be no exaggeration to say that an effort was made by this literature to bury still deeper the facts obliterated by the dust of ignorance in course of time. Relying on the false assumptions of a Sringeri Mutt these and other Western and Indian writers tried with the help of material collected by them from Indian and foreign sources to show that Acharya Shankara could not belong to 509 B.C.

¹ Acharya Udayavir Sastri appears to have recourse to Sringeri Mutt materials with the permission of the present Pontiff.

² This literature includes "*Shrimad Jagadguru Sankara Matha Vimarsa*" Kasi and Kumbakona Matha *Vishyaka Vivada*, etc.

(in footnote there is a very candid statement of the Author Udayavir Sastri) : "We have nothing to do with any mutt. Nor is it our intention to caste aspersions on any one. We aim at arriving our historical fact. Our statement here might injure somebody's feelings. But this is not our intention"³.

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³ This thesis writer echoes the same sentiments. He is concerned only with historical facts which indisputably fixes Sankara's period is from 509-477 B.C.

III. The R. M. Umesh 1982 List

A most recent attempt was made by Mr. R. M. Umesh present (1982) Press Secretary (Madras) of the Sringeri Mutt in his book on "Shankara's Date" wherein he gives so many inconsistencies revealed in evaluating the 509 B.C. Shankara's date, when compared to the dates of Kumaralli Bhatta, Dinnaga, Dharmakirti etc. to all of which we have clear enunciation in Acharya Udayavir. Sastri in Chapter 3 of his treatise (Objections discussed pp 65 to 111) we summarised these and added our views also as expounded *supra*.

We had expected Mr. Umesh to furnish an authentic table of the Sringeri Guruparampara. He has not done it. He condemns 509 B.C. theory and haltingly supports a seventh century A.D. date.

This writer wrote unsuccessfully to the Editors of "*Sankara Kripa*" (an organ of Sringeri Mutt) at Pune and Erode (Tamil Nadu) for an authoritative Guruparampara of Sringeri. He has written recently in (1982 Feb.) to Sri Dr. Vaithi Subramanya Ayyar of the Sringeri Mutt sthapana in Madras to request the present 35th Pontiff to permit him to give me the approved list. No reply has yet come.

The hesitancy to give an approved list is understandable as the Mutt is in two minds. It has mistakenly opted for the 7th century A.D. date while the traditional and other views as embodied in books, Sasanas etc. show 509 B.C. as the correct date. We, as elsewhere stated, plead with a most humble request that the Mutt should courageously opt for 509 B.C. and candidly state that for more than 800 years as the Mutt was not functioning and as all its records had been pillaged and destroyed and that it can give the correct Guruparampara only from the Nityabodhaghana Acharya (773-848 A.D.) onwards till 1982 and that the date as to prior Pontiffs, prior to 773 A.D., is not available.

The RM Umesh Chart

We reproduce the following list which is in Mr. Umesh's handwriting though not signed by him but authenticated by Sri R. Rangachary (Retd. Officer, AG's Office, Madras, 159 SBI Officer's Colony, St. Mary's Road, Madras-18, Telephone 75712) with an endorsement date 27-2-82. "My dear Sri VGR, in continuation of my previous letter I send herewith the particulars received from Sri Umesh. Complete dates are not available. PS: The average period from the 11th to 34th Acharyas is 25 years".

Sd/- Rangachari.

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A List of Sringeri Acharyas

- 1 Sri Sankara Bhagavat Padal
- 2 Sri Suresvaracharya
- 3 Nityabodhaghana
- 4 Jnanaghana
- 5 Jnanottama
- 6 Jnanagiri
- 7 Simhagiri
- 8 Isvaratirtha
- 9 Nrsimhattirtha
- 10 Vidyathirtha
- 11 Bharati Krishna Thirtha
- 12 Vidyaranya
- 13 Chandrasekhara Bharati I
- 14 Narasimha Bharati I
- 15 Chandrasekhara Bharati II
- 16 Purushothama Bharati I
- 17 Sankarananda Bharathi
- 18 Chandrasekhara Bharati III
- 19 Nrsimha Bharati II
- 20 Purushothama Bharati II
- 21 Ramachandra Bharati
- 22 Narasimha Bharati III
- 23 Narasimha Bharati IV
- 24 Abhinava Narasimha Bharati I
- 25 Satchidananda Bharati I
- 26 Nrsimha Bharati V
- 27 Satchidananda Bharati II
- 28 Abhinava Satchidananda Bharati I
- 29 Nrsimha Bharati VI
- 30 Satchidananda Bharati III
- 31 Abhinava Satchidananda Bharati II
- 32 Narasimha Bharati VII
- 33 Satchidananda Siva Abhinava Nrsimha Bharati
- 34 Chandrasekhara Bharati IV
- 35 Abhinava Vidya Thirtha (current Acharya) —

14th Century

Has completed 25 years of Acharyhood of Sringeri so far.

Vide—1 Guruvamsa Kavya (published by Vanivilas Press, Srirangam)

Written during the time of Satchidananda Bharati, (II)
(18th century)

2 *Gurustutisatakam*, composed by Satchidananda Bharati
(17th century)

3 Guruparampara stotram (each Pontiff has composed a
verse on the previous guru)

(Sri Abhinava Vidya thirtha Mahaswamigal Pattabhisekha
Silver Jubilee Souvenir)

—O—

B. Shri K. R. Venkatraman's Data¹

The following information says Mr. Umesh, is from "The throne of Transcendental Wisdom" written by K. R. Venkataraman. The said author alone is responsible for the dates and not the Mutt records.

1. Sri Sankara	788—820 AD
2. Sri Suresvaracharya	(reigned till 834)
3. Sri Nityabodhaghana Acharya	(C 834— 848)
4. Sri Jnanaghana Acharya	(C 848— 910)
5. Jnanottama Siva Acharya	(C 910— 954)
6. Sri Jnanagiri	(C 954—1038)
7. Sri Simhagiri	(C 1038—1098)
8. Isvara Thirtha	(C 1098—1146)
9. Nrsimha Thirtha	(C 1146—1229)
10. Vidyasankara Thirtha	(C 1229—1333)

Note: This author has also written on 19-3-92 to the agent of Sringeri Mutt Sringeri with my pranams to His Holiness to let me have an authentic list of Sringeri Acharyas from the time of Adi Sankara upto date. He has also written to the Editor Sharada, Pune, (a Sringeri Journal) for help in this regard. If the lists come they will be published herein as an appendix.

¹ Referred to by Mr. Umesh in his note.

Other Views

In Natarajayyar's treatise at p 35 is a statement "Mr Venkataraman seems to favour the Sringeri chronology which assigns 44-12 B.C. as the life time of Sankara". Possibly Mr. Venkataraman later changed the date as 788-820 A.D. The two editions of his book are out of print according to Mr. R. M. Umesh (conveyed through Mr. R. Rangachari). "These authors (Natarajayyar and L. N. Sastri) do not therefore have an authentic edition of Mr. Venkataraman to make any comment". The varying dates 48 B.C., 44 B.C., 684 A.D., 788 A.D. given by Sringeri writers appear to be based on imaginative surmise than on any credible evidence. That explains why in 1982 Sri R. M. Umesh (Press Secretary, Sringeri) blandly gives the list of 1-35 Acharyas without committing himself or the Mutt to any date.

In Natarajayyar's treatise (p 173) it is stated that the Swami of Sringeri had to retreat to Kudali and then to Poona. In the latter place the Mutt was totally neglected by the people of Poona as they were pre-occupied with fratricidal war that was being waged among the various Maharashtra factions (See *Ibid* p 174). Also see paged 64-65 of Rajaram Bodas treatise. The eclipse of the Mutt for over 800 years shows the difficulty in tracing records which were either lost, pillaged or destroyed.

APPENDIX-V

Guru Parampara of Jyotir Mutt

After Totakacharya, there has been a long line of illustrious spiritual leaders adorning this Peeta. Full details of the exact number of years successors to Totakacharya adorned this Peeta are not available upto the year 1441 A.D. though their names are recorded. From 1441 to 1776 A.D. twentyone Acharyas adorned the Peeta. There was a break of 165 years thereafter, due to several reasons such as inaccessibility of the Mutt in the Himalayas, disturbed political conditions in Northern India etc. until 1941 when Swami Brahmananda Saraswathi became Sankaracharya and was installed on the Peeta. He was succeeded by Swamy Krishna Bodashram in 1953. After his demise, the present Sankaracharya Sri Swarupananda Saraswathi was installed in 1973.

The line of Acharyas according to records available is as under :

- 1 Sri Totakacharya
- 2 Sri Vijayacharya
- 3 Sri Krishnacharya
- 4 Sri Kumaracharya
- 5 Sri Garudacharya
- 6 Sri Sukacharya
- 7 Sri Vidhyacharya
- 8 Sri Visalacharya
- 9 Sri Bakulacharya
- 10 Sri Vamanacharya
- 11 Sri Sundaracharya
- 12 Sri Arunacharya
- 13 Sri Srinivasacharya
- 14 Sri Ananda
- 15 Sri Vidyananda
- 16 Sri Shiva
- 17 Sri Giri
- 18 Sri Vidyadhara
- 19 Sri Gunananda
- 20 Sri Narayana
- 21 Sri Umapati

- 22 Sri Balakrishna Swamy 1443—1500 A.D.
- 23 Sri Hari Brahma Swamy 1500—1501 A.D.
- 24 Sri Harishmaran Swamy 1501—1509 A.D.
- 25 Sri Braindavan Swamy 1509—1511 A.D.
- 26 Sri Anant Narayan Swamy 1511—1512 A.D.
- 27 Sri Bhavananda Swamy 1512—1526 A.D.
- 28 Sri Krishnananda Swamy 1526—1544 A.D.
- 29 Sri Harinarayana Swamy 1536—1544 A.D.
- 30 Sri Brahmananda Swamy 1544—1564 A.D.
- 31 Sri Devananda Swamy 1564—1579 A.D.
- 32 Sri Raghanatha Swamy 1579—1604 A.D.
- 33 Sri Purnadeva Swamy 1604—1630 A.D.
- 34 Sri Krishnadeva Swamy 1630—1639 A.D.
- 35 Sri Shivananda Swamy 1639—1645 A.D.
- 36 Sri Balakrishna Swamy 1645—1660 A.D.
- 37 Sri Narayan Upendra Swamy 1660—1693 A.D.
- 38 Sri Harischandra Swamy 1693—1706 A.D.
- 39 Sri Sadananda Swamy 1706—1716 A.D.
- 40 Sri Keshavananda Swamy 1716—1724 A.D.
- 41 Sri Narayana Thirtha Swamy 1724—1766 A.D.
- 42 Sri Ramakrishna Thirtha Swamy 1766—1776 A.D.
- 43 Sri Brahmananda Saraswati 1941—1952 A.D.
- 44 Sri Krishna Bodhashram 1952—1973 A.D.
- 45 Sri Swarupananda Saraswati 1973

“It is our earnest prayer that the present Sankaracharya, His Holiness Jagadguru Swarupananda Saraswati Maharaj may continue to guide us and bless us for many many years to come” (This is as per the welcome address by Disciples in Bombay, May 9, 1979).

Note : This appendix is reproduced from the Souvenir presented to H. H. Jagadguru Sankaracharya Sri Swarupananda Saraswati Maharaj of Jyotish Peetha Badrikashramam, during the Chaturmasya Vratam at Brahmanasamaj Ghatkopar, Bombay-7. (Given to these authors by the Editor of the Souvenir Sri R. A. Ramaswamy, 9, Mahesh Jame Jameshad Road, Matunga, Bombay-9 Phone: 483833)

As mentioned by us already the Mutt records are very irregular and we have dates only from the 22nd to 41st Pontiff.

APPENDIX—VI

The Acharya Parampara of Govardhana Pita of Jagannatha

No.	Name
...	Sankara Bhagavatpadal
1	Padmapadacharya
2	Sulapani
3	Narayana
4	Vidyaranya
5	Vamadevacharya
6	Padmanabhacharya
7	Jagannathacharya
8	Madhureswaram
9	Govindacharya
10	Sridharaswami
11	Madhavananda
12	Krsnabrahmananda
13	Ramananda
14	Vagiswara
15	Sri Parameswara
16	Gopaleswara
17	Janardana
18	Janananda
19	Brhadaranya Thirtha
20	Mahadeva Thirtha
21	Parambrahmananda
22	Ramachandra Thirtha
23	Sadasiva Thirtha
24	Hariswarananda Thirtha
25	Bodhananda
26	Sri Ramakrishna Thirtha
27	Chidbodhatma Thirtha
28	Tattavakara Muni
29	Sri Sankara Thirtha
30	Sri Vasudeva Thirtha
31	Hayagriva Thirtha

- 32 Srutiswara Thirtha
- 33 Vidyananda Thirtha
- 34 Mukundananda Thirtha
- 35 Hiranyagarbha Thirtha
- 36 Nityananda Thirtha
- 37 Sivananda Thirtha
- 38 Yogiswara Thirtha
- 39 Sudarsana Thirtha
- 40 Vyomakesa Thirtha
- 41 Damodara Thirtha
- 42 Yogananda Thirtha
- 43 Golokesa Thirtha
- 44 Krsnananda Thirtha
- 45 Devananda Thirtha
- 46 Chandrachuda Thirtha
- 47 Halayudha Thirtha
- 48 Sridhara Thirtha
- 49 Narayana Thirtha
- 50 Sadasiva Thirtha
- 51 Jayakrsna Thirtha
- 52 Virupaksha Thirtha
- 53 Vidyaranya Thirtha
- 54 Siddhasevya Thirtha
- 55 Tarakatma Thirtha
- 56 Bodhayana Thirtha
- 57 Visveswara Thirtha
- 58 Vibudheswara Thirtha
- 59 Maheswara Thirtha
- 60 Madhusudana Thirtha
- 61 Raghuttama Thirtha
- 62 Ramachandra Thirtha
- 63 Yogindra Thirtha
- 64 Maheswara Thirtha
- 65 Omkara Thirtha
- 66 Narayana Thirtha
- 67 Jagannatha Thirtha
- 68 Sridhara Thirtha
- 69 Ramananda Thirtha
- 70 Tamraka Thirtha
- 71 Ugreswara Thirtha

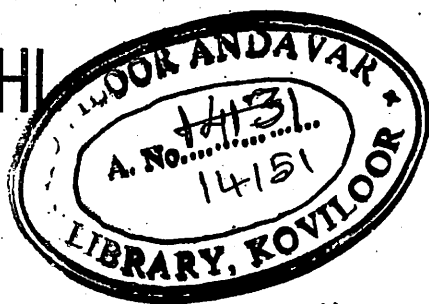
- 72 Uddanda Thirtha
- 73 Sankarasana Thirtha
- 74 Janardhana Thirtha
- 75 Akandatma Thirtha
- 76 Damodara Thirtha
- 77 Sivananda Thirtha
- 78 Gadadhara Thirtha
- 79 Vidyadhara Thirtha
- 80 Vamana Thirtha
- 81 Sankara Thirtha
- 82 Nilakantha Thirtha
- 83 Ramakrsna Thirtha
- 84 Raghuttama Thirtha
- 85 Damodara Thirtha
- 86 Gopala Thirtha
- 87 Mrtyunjana Thirtha
- 88 Govinda Thirtha
- 89 Vasudeva Thirtha
- 90 Gangadhara Thirtha
- 91 Sadasiva Thirtha
- 92 Vamadeva Thirtha
- 93 Upamanyu Thirtha
- 94 Hayagriva Thirtha
- 95 Hari Thirtha
- 96 Raghuttama Thirtha
- 97 Pundarikaksha Thirtha
- 98 Parasankara Thirtha
- 99 Vedhagargha Thirtha
- 100 Vedanta Bhaskara Thirtha
- 101 Vijnanatma Thirtha
- 102 Sivananda Thirtha
- 103 Maheswara Thirtha
- 104 Ramakrishna Thirtha
- 105 Vrsadwaja Thirtha
- 106 Suddhabodha Thirtha
- 107 Someswara Thirtha
- 108 Bopadeva Thirtha
- 109 Sambu Thirtha
- 110 Bhrgu Thirtha
- 111 Kesavananda Thirtha

- 112 Vidyananda Thirtha
- 113 Vedananda Thirtha
- 114 Bodhananda Thirtha
- 115 Sutapananda Thirtha
- 116 Sridhara Thirtha
- 117 Janardhana Thirtha
- 118 Kamanasananda Thirtha
- 119 Hariharananda Thirtha
- 120 Gopala Thirtha
- 121 Krsnananda Thirtha
- 122 Madhavananda Thirtha
- 123 Madhusudana Thirtha
- 124 Govinda Thirtha
- 125 Raghuttama Thirtha
- 126 Vamadeva Thirtha
- 127 Hrsikesa Thirtha
- 128 Damodara Thirtha
- 129 Gopalananda Thirtha
- 130 Govinda Thirtha
- 131 Raghuttama Thirtha
- 132 Ramachandra Thirtha
- 133 Govinda Thirtha
- 134 Raghunatha Thirtha
- 135 Ramakrsna Thirtha
- 136 Madhusudana Thirtha
- 137 Damodara Thirtha
- 138 Raghuttama Thirtha
- 139 Siva Thirtha
- 140 Lokanatha Thirtha
- 141 Sri Damodara Maharaj
- 142 Sri Sankara Madhusudana Swami
- 143 Bharati Krsna Thirtha
- 144 Yogeswarananda Thirtha

The Present Acharya

Note: Appendix VI (of Govardhana Pīṭa) is reproduced from Natarajayyar and L. N. Sastri treatise pages 175-180.

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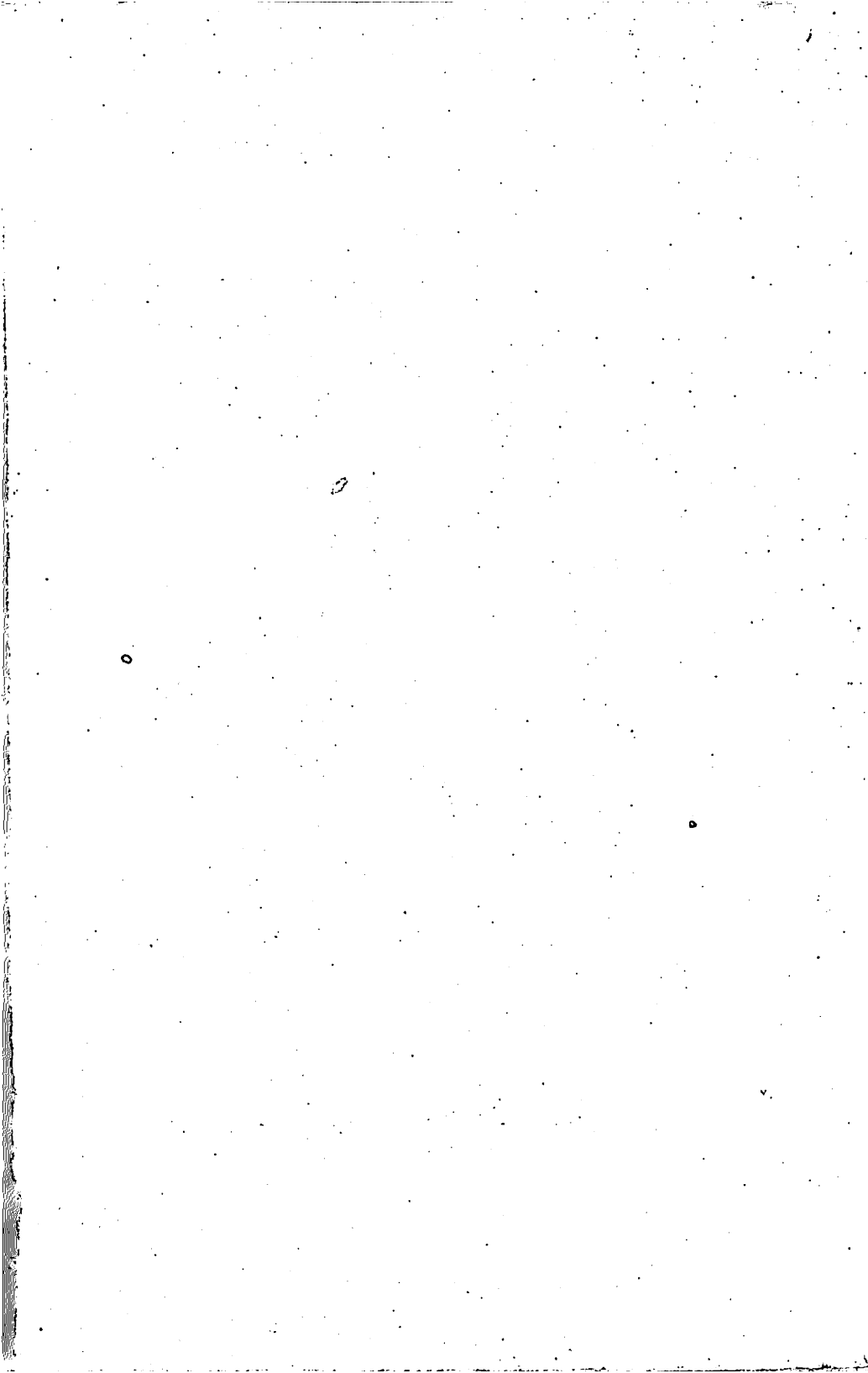


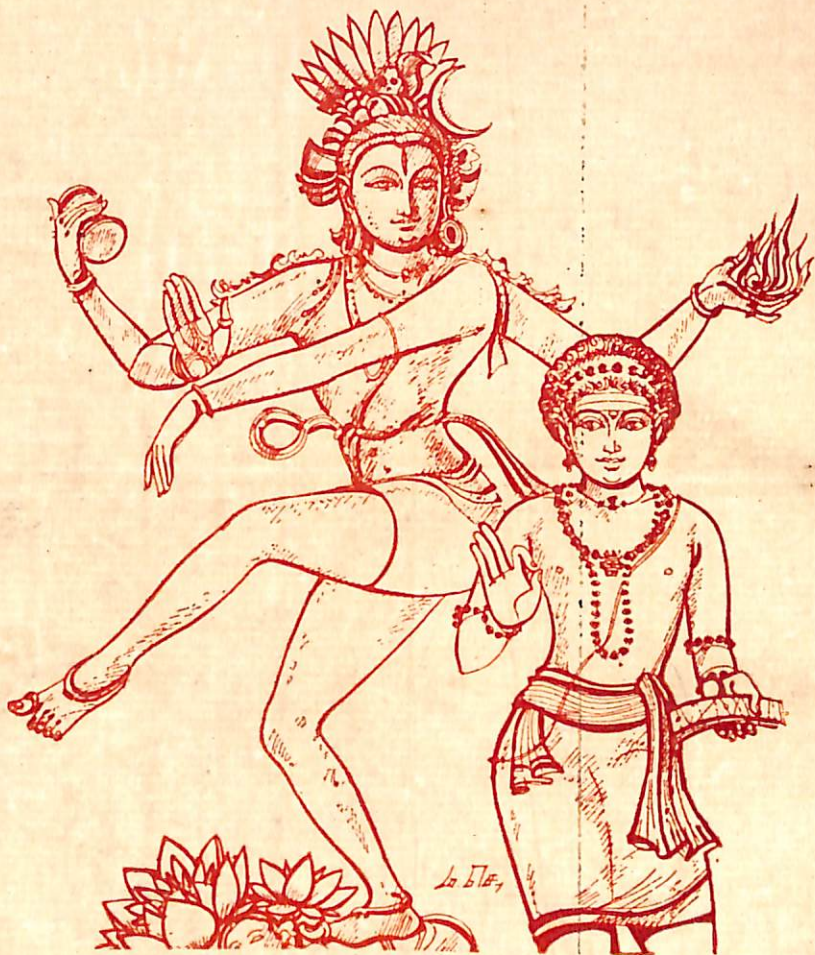
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"I worship Thy lotus feet, O All-
 pervading One ! I Contemplate always
 on Thee, O Supreme Being ! I surrender
 myself to Thee, O Master of the worlds !
 I beg of Thee for the fulfilment of
 only one wish. O giver of Happiness !
 Deign to bestow on me, O teacher of
 the world, That merciful glance of Thy
 looks, so eagerly sought by the
 Divinities, and impart to my mind the
 instruction that confers eternal bliss.

— Shivanandalahari